UNITY

DEVOTED TO PRACTICAL CHRISTIANITY

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CHARLES FILLMORE AND MYRTLE FILLMORE, *Editors*

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Unity is a handbook of Christian healing and Christian living.

The purpose of Unity is not to found a new sect but to give the people a practical application of what they already have through their church affiliations. Unity stands independent as an exponent of practical Christianity, teaching the application of the doctrine of Jesus Christ in all affairs of life. The teachings of Unity explain the action of mind, the connecting link between God and man. They explain how mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law, harmony, health, and peace, here and now.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you let the remainder rest until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know for yourself what is of God and what is of the personal man, in all that you read and hear others say. As we go on in our searching for Truth, we no doubt shall change in some of our ideas, until everything short of the perfect will of God is dropped from our lives and from our doctrine. There would be no differences of opinion among Christian people if human ideas did not prevail to a great extent, for there is but one Truth, and we shall see eye to eye when that Truth is attained in its purity.

For information concerning Silent Unity, the healing department of Unity School, see page 468.

MEDITATIONS OF A PROSPERED CONSCIOUSNESS

FRANCES W. FOULKS

I AM A child of God. I claim my sonship, my divine birthright of health, wealth, and happiness, of all that the Father has of good. No longer do I depend on persons, on property, on position, to supply my needs. I depend absolutely on the love of God, my Father, for I am his beloved son in whom he is well pleased. I open every avenue of my being for the richness of his love to enter. I open my mind to a greater understanding of my relationship to my Creator, my life to greater use in his service. I open my hands to receive the showers of blessings which his hands are always holding out to me. I open my pocketbook and my bank account to the inflowing stream of his rich substance. Money, which is a manifest form of the invisible substance with which he has clothed his creation, flows to me from every direction and out from me as the Father directs it, for use in his kingdom. I am an open channel for the inflow and for the outflow of his love.

I owe no man anything but love, for love is the fulfillment of the law. I owe no man anything but love, for the law of love has filled my treasury in overflowing abundance, has canceled my debts, has forgiven all debts of others to me. My obligations are to God for his continued, unlimited goodness to me. I fulfill these obligations by keeping the high watch, by continuing steadfast in faith, by recognizing in everything and in everybody only the good

which He created. This association with the great Giver in his rich kingdom within calls forth in my outer world an abundance of good to spare and to share.

I do not believe in losses, for I live and move and have my being in Spirit, which can suffer no loss, but which continually supplies for me an ever-increasing stream of living substance. There is no lack in my life, for I lift my vision above the material realm to the spiritual realm. I abide in the glory of his Presence, in a richness beyond comprehension, until the human mind has become submerged in the divine. Through this unity with my Creator, every desire of my heart, every need of my life, becomes satisfied before it becomes even a conscious desire or an evident need.

I praise and give thanks, thou Giver of gifts, for the inner realization of thine omnipresence, for the consciousness of thine omnipotence, thy omniscience. I thank thee for the measure of thine abundance now poured out upon me. I rejoice in the outer sign of an inner covenant of faith between thee and me. Thou hast fulfilled the covenant and made me exceedingly fruitful; thou hast multiplied the good on my path until all sorrow and sighing have flown away, and I have entered into the place of everlasting gladness.

As I walk and talk with thee in the garden of my soul, I am released from labor. Thou hast given to me power to speak to thine invisible substance so that it rushes to take form according to my spoken word.

Throughout eternity I am thine and thou art mine. In this richness I abide; in this glory I truly live.

POINTS FOR OVERCOMERS IN CHRIST

Miscellaneous Notes from Writings by
CHARLES FILLMORE

WHOSOEVER drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up into eternal life."

These words are regarded by most people as beautiful metaphor; but that this "well of water" is an absolute reality and has location in man's body may seem startling. Jesus of Nazareth dealt in allegories freely, but every one of them had a substantial foundation. The well of everlasting life springing up in man is no exception.

It is possible for one to attain a state of consciousness in which the universal life will fill his body so bountifully that he will sense it as plainly as he would sense the shock from an electric battery. It is not, however, an external sensation, but an internal one. An entirely unused set of faculties is opened in the soul centers of the organism, and one finds that the divine life actually springs up within him as a living stream flowing into his very flesh from an invisible fountain. This is the living Word that becomes flesh and dwells among men. It is the water of life; "whosoever drinketh . . . shall never thirst."

People cannot understand how such a wonderful well of living water of life can exist within their very bodies when they are wholly unconscious of it. Yet living streams of water percolate all through the earth unknown to those who walk on its surface; so the vital forces flow unseen within the bodies of those who do not consciously seek them.

When man lives in mortal ignorance the body dies of thirst for this inner spiritual life. The flesh becomes old and wrinkled and the machinery of the body runs

slower and slower and finally stops, because its wheels are not turned by the fountain of waters within.

Whoever you are, wherever you are, begin at once to drink of this well of living water within you. Make it a practice to sit by yourself with your attention fixed at a point under the navel. Imagine that you can feel a glow and a flow of life at that place. By doing this persistently you will finally make contact with the life always flowing through your body. After you have acquired the power of feeling the flow at that place, change your attention to your throat and try to open up the flow there.

In Scripture this center in the throat is called Cana of Galilee. (At Cana Jesus changed the water into wine.) Cana means "a place of reeds" (the larynx); and Galilee means "a circuit, to whirl." These names point clearly to the whirling vibrations that the air makes (within the air is the creative ether) as it pours through the reeds in the larynx. By concentrating attention upon this point in the throat and thinking about the invisible spiritual forces at work there, we impart a new and higher quality of life action to the nerve energies that converge at that center. Jesus connected six of these nerve centers in his body and by the power of his concentrated thought turned the six pots of water into wine. The wedding represents the union of the spirit and the body, which takes place when we direct our thoughts in spiritual faith to the flowing life in the organism.

Every demonstration over mortal limitations is followed by a realization of infinite reality. When we put away belief in the reality of matter, there follows a realization of the presence of the true substance, of which matter is a mortal concept.

The supper that the household at Bethany gave to Jesus, as narrated in the 12th chapter of John, repre-

sents this outpouring of the invisible. The "supper" is the consciousness of sustenance for the physical man. Martha "served" and Lazarus "sat," this signifies the giving and receiving of the forces that feed us on the invisible side of life. We may not perceive or even realize what is going on in the silent functions of soul and body, yet see the result in the renewed vigor and healthy flesh; so we should believe the testimony of those who do perceive, and should accept it as the proper explanation of the cause, until we can see for ourselves. That we are fed from an invisible source when we come into certain states of soul consciousness is the testimony of thousands. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," has a broader meaning than that which is usually given it.

Every emotion has a corresponding vibration. When one does a loving, unselfish thing, or even thinks an unselfish thought, there pours forth from the solar plexus a real life essence. Those who are sensitive to odors often catch its sweet perfume and think that it comes from some external source. By centering the attention at the heart, and opening the understanding, one can realize the presence of this precious ointment which the loving Mary pours forth so freely. By one's recognizing and acknowledging consciously the loving presence, it fills the whole house, or body. When one communes with these inner functions he should know that they are intelligent and have understanding; such communion is the only means by which he can know their office. All is Mind, and there is no function or form anywhere without an intelligent presiding identity in charge of it.

Jacob came trying to make amends for the injury that he had done to Esau years before. Jacob, the trickster, the tripper up, had stolen his brother's birthright, had received his father Isaac's blessing as the

first-born son, when Esau should have had it. Now he must meet Esau (Genesis 32), and he was really trembling, or had been trembling for fear of the consequences. Esau was coming with four hundred trained men! Was there to be a fight? No doubt Jacob had thought, "Is Esau still wroth against me? He swore vengeance when last we met."

Yet Jacob was guided by the Spirit of truth. He had prayed after this fashion:

"O God of my father Abraham, and God of my father Isaac, O Jehovah, who saidst unto me, Return unto thy country, and to thy kindred, and I will do thee good: I am not worthy of the least of all the lovingkindnesses, and of all the truth, which thou hast showed unto thy servant; for with my staff I passed over this Jordan; and now I am become two companies. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he come and smite me, the mother with the children. And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude."

He wondered whether Jehovah was keeping his word.

Jacob represents the intellectual man, with some illumination; Esau represents the body. The body never feels revengeful. It takes, it bears. In truth it seems that the body temple is the jolt absorber for the mentality. The mentality works itself into all sorts of feverish states. We could not stand such anguish if there were not some avenue of escape. At some time you probably have worked yourself into such a nervous state that you have had a headache. The body, the jolt absorber for the mentality, does not long feel revenge: So Esau fell on his brother's neck and kissed him.

Then he inquired, "What meanest thou by all this

company which I met?" And Jacob, bowing very low, said, "To find favor in the sight of my lord."

Esau did not so much as want the present. He had plenty, representing the self-sufficiency of the flesh. But finally he accepted it.

It is well for the mind to bless the body every day, and thus give it relief from the strain of worry and anxiety that has been put upon it by the mind, by pouring into it the oil of joy and the spirit of gladness, and clothing it with the garment of praise. We have neglected the body; now is the time to make amends.

Thought molds the body. You will gain confirmation of this statement by watching the expressions on any one's face.

Earnest conviction of good brings a silent, indefinable beauty into faces made of the commonest human clay; devout worship at any shrine reflects something of its golden glow, even as the glory of a noble love shines like a sort of light from a human face.

When the growth in regeneration through Christ is regular there is a spiritualization of some center in the mind and body each year, until the whole twelve faculties have been raised to a higher rate of activity and a clearer perception of Truth. This symbolizes going up each year to the feast of the Passover at Jerusalem. The Passover stands for the passing over from a lower to a higher plane of consciousness. To attain this new state we must make sacrifices in the place of spiritual peace and harmony (city of Jerusalem). Thus it is found that when we are progressing in orderly steps in regeneration, we give up some sense appetite or passion about every twelve months.

In the 22d chapter of Luke it is stated that the man at whose house the Passover was to be held, would be found carrying a pitcher of water on his head. This means that work was to be done in the fluidic elements

of the organism. The head is the central station to which all the body fluids tend, because there is situated the positive pole of the mind, which is the directive power. The "upper room" prepared for the feast is the very top brain, through which the superconsciousness functions.

In Galatians 4:19 Paul addresses some of his followers as "my little children, of whom I am again in travail until Christ be formed in you." In Colossians 1:26, 27, he speaks of a mystery: "*Even* the mystery which hath been hid for ages and generations: but now hath it been manifested to his saints, to whom God was pleased to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory."

This mystery is the coming into consciousness of a new life current in the organism. This new life is called Christ, and it has its expression in the realm of sense, or Gentiles. But it is of Jewish origin—it is of Spirit, and must be brought forth in the "house of David," which is the very substance of love. Bethlehem means "the house of bread." Specifically this refers to the substance center in the organism, which is several inches below the heart center (Jerusalem). It is there that we observe the first throbbing or quickening of the new body of the Christ man in us.

The true character of man's body is spiritual and eternal. His body appears to be material and mortal because of the material, carnal thoughts which have been built into it, making it appear to be flesh, perishable and corruptible.

The first thing necessary in discerning the eternal body is the understanding that man's perfect body eternally exists as an idea in Divine Mind. The next step is to see continually this pattern of perfection and by beholding it bring it into manifestation.

The body built from an imperfect pattern idea differs from the perfect in that as a man thinks within himself, so is he. While he thinks of his body as material, mortal, perishable, corruptible, it will continue to manifest after the pattern of his thoughts of error. When he discerns the truth that his body is the temple of God, holy, pure, spiritual, he will think thoughts after this pattern and will build accordingly. His body will be transformed and will become immortal, imperishable, incorruptible.

"In the morning ye shall be filled with this bread; and ye shall know that I am Jehovah your God."

When you wake in the morning, lie quietly and realize the divine substance; then see it, through your imagination, in every part of your organism. Fill yourself full of it before rising, and the day's work will be a joy. Remember that it is strength from the Lord. Let no thought of personal selfishness enter in. Do not try to gather more than you can use, with the idea that you can store it up; if you gather more than you need, the surplus will spoil.

The feet are the members of the body which contact the earth, that upon which we stand. Metaphysically the feet represent our understanding of earthly things. When true understanding is not alive in us, we have troubles of various kinds with our feet. The man "impotent in his feet," referred to in The Acts 14:8, never had used his feet. When the power of spiritual understanding was projected into them, he "leaped up and walked."

"They that are after the flesh mind the things of the flesh; but they that are after the Spirit the things of the Spirit." Are you minding the flesh, or the Spirit? When the flesh mind says, "I am weak and tired, I am sick or discouraged, I am unlucky," do you mind it?

Or do you mind the Spirit, and invoke the power of Christ Jesus? One brings death; the other, life and peace. The cry goes up from millions daily, "What shall I do to be saved from these pains of body and mind?" The answer is: Believe on the Lord Jesus Christ, and seek out the law of right thought and right living which he taught and demonstrated. The promise all through the New Testament is that he "shall give life also to your mortal bodies through his Spirit that dwelleth in you."

UNITY BOOKS AT PUBLIC LIBRARIES

Many persons have inquired why Unity books are available in only a small number of public libraries. The answer is simple: The demand has not been great enough.

Libraries attempt to keep books that the public demands. The law of supply and demand works in libraries, just as it works everywhere else. Ask and receive. Every request made for a book at a public library is evidence of demand. There is no reason why the best-known Unity books, particularly "Christian Healing" and "Lessons in Truth," should not be in every public library. They will be—if you and your friends and your friends' friends create the demand.

THANKSGIVING

Thank God I can rejoice
In human things . . .
Thank thee because I may my brother feed,
That thou hast opened me unto his need,
Kept me from being callous, cold, and blind,
Taught me the melody of being kind.
Thus, for my own and for my brother's sake—
Thank thee I am awake!

—*Angela Morgan.*

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KEEPING THE RULES

GARDNER HUNTING

WHEN WE first begin to let go of the life-long idea that income is dependent upon and proportionate to our own efforts, and trust in God as our supply, this question constantly recurs to us: But haven't we something to do?

There is only one answer: Of course we have something to do. We have work to do. But neither manual labor nor mental industry produces supply. It is obedience to law that opens the channel by which God comes as supply.

God's work is done; he is the law, he is the supply. Our work is to obey the law, to receive and distribute the supply. But one of the things to which we seem most blind at first is that we must take the initiative—we must begin obeying law before it begins working for us. Isn't that logical? I must turn on the electricity before I get light. I must walk out into the sunshine before I feel its warmth. I must put the weight on the scales before the balance tips. I must light the fuse before the blast will go off. I must snap the shutter of the camera before I get a picture. I must strike the key before the organ tone responds.

In many cases the response is instantaneous; in others it requires time. If I would grow potatoes I must plant potatoes and wait for them to grow. If I would hatch chickens, I must put the eggs under the hen or in the incubator and wait through the incubating period. If I would make bread, I must put it into the oven and wait until it is baked. All this is as I see it from my present standpoint.

The most easily recognizable differences between everyday work and what we commonly call miracles are two. One has to do with the part that we suppose we play in initiating causes, and the other has to do with

the time lapses that we believe necessary between these causes and their effects. But the more we learn about the laws that govern the doing of anything, the less we see ourselves as initiating agents, and the more the time lapse shrinks.

Commonly we class as a miracle the instantaneous doing of a thing which we have been accustomed to see done slowly. But we cease to call things miracles when we see them as consistent results of the operation of laws, even when we bring the time lapses down to fractions of seconds.

Electric light, as now apparently produced by the touching of a button, would have been a miracle in the days before men had learned the laws back of the phenomenon. A hundred years ago it took perhaps a month to send a message across the Atlantic; today a man speaks in London and is simultaneously heard in New York. Miracle? Not at all; merely radio!

It is difficult to understand how any one even vaguely familiar with the scientific progress of the last fifty years can doubt the possibility of so-called miracles, or call in question—on the ground of possibility—the miracles of Jesus of Nazareth. Whether the historical accounts that we have of Jesus' miracles are correct to the last detail is beside the point. One can hardly look at what is today commonly done and say that Jesus' miracles as described were impossible.

But the results of obedience to recognized law, whether swift or slow, are sure; that point any sane student will admit. It follows as a corollary that the way to test any alleged statement of law, to learn whether or not it does truly state law, is to try it; for law must work if its conditions are fulfilled. Law is not a person with powers of choice; law has no choice but to obey its own terms. So in considering what work we have to do, while we are trusting God to manifest as our supply, let us consider the statements of law from

authority that we have some reason to respect, and recognize that putting them to the test must necessarily be a part of the task. Jesus, the master of obedience to law, and consequently the master of its results, lays down a few statements of law for us to test. He suggests that we test them. He begs us to test them. It was the chief purpose of his life and death to induce us to test them. He lived and died with the one great purpose of demonstrating that testing them proves them. He proved them. He used them, and for him they overcame the world.

What were these rules? "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "Thou shalt love thy neighbor as thyself." And he added explanations such as these: Turn the other cheek; Give your cloak with your coat; Go the second mile. Did it ever occur to you to think that it may be called a discovery of Jesus' that, if it is good to follow a principle a little way, it is well to go farther—to go the limit on it, in the parlance of the street? That in substance is what he begs us to do. Paraphrased, his instructions might read: Fear not—only go all the way in your observance of law. If his instructions express law, it will work once or a million times. If it is law it will work in New York or Honolulu, Japan or Kamchatka, Earth or Mars, now, tomorrow, and throughout eternity. And Jesus says that love is law.

Now how simple it all is. Here in black and white are twenty-eight words, on which Jesus said "the whole law hangeth, and the prophets." I have only to follow their instructions just as they are written, in order to test that statement of his. If the benefits of being in harmony with law accrue to me, instantly or gradually, I may fairly conclude that he spoke the truth. Until I do test them and find them untrue, I can hardly call him a liar. I can hardly say that what he has said cannot be true—

is thoroughly impracticable in modern life. Can I?

Now, if I am a pianist and I open a new piece of music, I find certain marks and signs called notes, set down there in black and white. If I follow them, striking indicated keys on my instrument, I shall find that I have fulfilled a law that produces harmony, and music will be my concrete result. If I am a mathematician and I find a certain rule set down in black and white in a work on mathematics, I try it, and get the promised result. If I am a gardener and I follow the black and white instructions for planting that are printed on any package of seeds, I get flowers or vegetables from those seeds. If I read the black and white instructions for running my new car, and follow them, I shall run the car.

But I must do all that the rules say. I must go the limit. I cannot make music by striking notes a half tone off those set down in the score; I cannot get 4 by adding 2 and 1 9/10; I cannot get morning-glories by putting the seeds in the ground and refusing to cover them or to water them; I cannot run my car by merely opening the throttle, while I refuse to shift the gears. In short, I must obey the law, the whole law and nothing but the law, if I would have its good results, its whole results and nothing but its results.

Oh yes, one may give a half-baked obedience—and get half-baked results. That is what most of us do. But a serious danger of partial obedience to law is that we have such a partial knowledge of the law that such half-hearted dealing on our part may get no results at all. And sometimes, seemingly slight departures from the law on one side produce seemingly obscure failures on seemingly unrelated sides of the results. Rheumatism, for instance, has been attributed to bad conditions about the teeth—an obscure result of a seemingly unrelated cause. Have you ever applied this idea to some condition in your finances or in your

bodily health which has seemed mysterious to you, and have you carefully scanned your daily conduct to find the departure from spiritual law which may just possibly be the obscure cause? It is an accepted belief that anger indulged will stop the processes of digestion; will gossip indulged affect the size of my income, or will white-lying indulged load my muscles with fatigue? It is not until we take all the limits off and go all the way that we get—what?—yes, miracles!

A hair's breadth of variation from specifications in the machining of an engine-shaft will produce friction enough in its bearings to ruin them. A hundredth-of-an-inch error in the line of lip or of eyelid will ruin a portrait. Why can we not see the obvious parallel and use plain common sense in following exactly, completely, undeviatingly, such a law as the law of love—the great fundamental law containing all law? "Love therefore is the fulfilment of the law," said Paul.

"Ye therefore shall be perfect" seems a hard saying. But why? We hold the standard of perfection in obedience to natural law. We must. Why not the same standard of obedience to spiritual law? Besides, what is more natural than spiritual law, which underlies natural law as spiritual substance underlies visible phenomena?

Natural laws as we know them—and the more so the more we know them—fit together in a perfect and continuous order. A thousand analogies indicate the same harmony and continuity among spiritual laws. Harmony is the *sine qua non* of the universe; without it we could not exist. The law of love is the law of harmony. Yet people will tell you that living by the law of love is not practical. It is not—if you go only part way. The way to obey is to obey.

No man is honest who is only partly honest; no statement is true that is only partly true; no signature is valid that is only nine tenths written; no water is ice

that is only almost frozen; no stone is over the hill that is only 99/100 up the path to the crest; no stock is at par that is one point below; no ship is in port that is just outside; no cistern is tight that has just a little crack in it; no man is alive who is just a little dead! You keep no law till you go all the way. No result is achieved that is just barely missed. A miss is as bad as a mile.

But why miss? Learning not to miss is what I have to do, isn't it, while I wait for God to manifest as my supply?

THE MASTER

"The Master comes! A blessed light
That heals, renews, restores the sight,
He brings! He teaches all day long!"
So shout the eager waiting throng.

The dead arise; the lame go free,
The lepers cleanse, the sightless see.
Now speak the lips that once were dumb:
"The man of Galilee has come!"

He comes today—but in disguise.
His word still heals, and sightless eyes
Are made to see. Aye, more and more
We learn the good he has in store.

No shouting throngs proclaim him near,
Yet those who listen for him, hear
His voice in silence. He comes still
To all who ask, and always will.

—Winogene S. Savage.

Daily discipline helps to build a consciousness that can be relied upon to keep one in health and peace. We recommend Unity Daily Word for this purpose.

FRESH BEGINNINGS

HORATIO W. DRESSER

BEFORE we begin to meet life thoughtfully, most of us give way to adverse criticism, blaming people and things around us, deploring our heredity and early education, condemning the world and complaining of its Maker. When at last we look to ourselves we realize that by caprice, rebellion, resignation, or by evasively regarding life as a mystery, we have simply postponed the day of intelligent use of our powers. Then life with all its adversities becomes an incentive to growth, victory, and freedom; and it becomes for the most part a question of making fresh beginnings in all these respects where we once missed our opportunities.

One of the first discoveries we make in this connection is the fact that a very great deal depends upon the way in which we meet an experience or an opportunity in the beginning. We note this fact, for example, when we yield to the first inclination to fear, to worry, or to become discouraged; when we permit hate or excitement to enter in; and when we entertain a tendency toward sensuous imagery or nervous depression, that is, any state which submerges our thought in bodily conditions. If we yield to the first downward impulse, the adverse mood or negative attitude easily follows. But we need not yield. We have great power over beginnings. "Resist the devil, and he will flee from you." Be on your guard against the first negative thought. Remembering how readily the mind lapses into an unfavorable mood, especially when you are weary or idle and have time to dwell on your own states, do not permit yourself to make the first turn in that direction. Spring up and do something active. Do not lapse into negation of any sort. Adopt an affirmative attitude in the direction of love, freedom, light, joy.

Experience makes us well aware of the differences in mental attitudes. One person is friendly toward us, and we readily respond. Another is antagonistic, and with him we make no headway. In a critical attitude toward people and things, we experience results accordingly, and a critical attitude persisted in may lead to a pessimistic view of life. To look for the best in people and in things is to find that our approach influences both our thought and our conduct. An attitude then is more than a passing thought or transient feeling: It is a beginning in a direction which may become a habit. It implies a pattern or type, as in the case of a person who is prevailingly conservative, combating every move toward progress.

Since mental attitudes grow out of thoughts and feelings into which we enter, we naturally give more heed to the influence of passing mental states than we formerly have given to them. Noting that each negative thought should give place to a positive, we realize that a change of attitude is a question of dwelling long enough in an optimistic direction to initiate a real or permanent result.

Yet with this change of thought we presently see that we must look farther back. For thought in the sense of self-observation is only a part of the inner life. Amidst the interplay of feelings, mental images, and ideas, there is also an activity which we call desire. Long before we begin to note facts and reason about them, or to choose our plans of action thoughtfully, our desires tend to drive us here and there, some to worthy ends, others to ends which bring misery upon us. Daily existence involves a swaying between desires, some of which if fostered will lead toward goodness, while others will tend toward self-love or selfishness. The most significant of our desires point to ends which will give real satisfaction; for example, through the prompting to leadership in behalf of spiritual truth. Some of us are eager to produce, to

create, to invent; to fit ourselves for executive work; or to teach, to explore, to carry on research work.

Our desires taken collectively imply what is nowadays frequently called an "urge," a creative impulse which sends us forth to do our special work in the world. This activity implies not only the power to make persistent and successful effort, but an upward tendency of all the activities which make for individuality through freedom of self-expression. It also implies the priority or superiority of the inner life as the realm of causes. Hence we tend to picture our ideals far in advance of attainment; we pray, aspire, affirm, reach out with eagerness to achieve. It is highly important to understand this striving within us. For, misunderstood, it means restlessness, a feeling of pent-up power, or division within the self due to the conflict of desires. Understood, it may be fostered so that we can attain unity within the inner life.

Looking back over human experience, we infer the presence of this creative effort in the beginnings of all progressive changes, mounting from level to level throughout the long processes of the ages. The impulse to change, advance, produce, precedes the conditions which give it expression. Function makes the organ, as a biologist once said. This tendency underlies all habit formation. When we acquire habits we first put forth effort in the desired direction, repeating the effort a sufficient number of times to start the current of our activities running in that channel. The successive efforts become an impetus, the impetus continues when we are not aware of it; and then the organism acquires the habit, as in learning to play a musical instrument. Later we modify our habits or acquire new ones to replace old ones. So we aspire from stage to stage, as we increase our skill, gain more influence in the world, manifest the spiritual life more effectively. The activity which we call "will" appears amid our desires, prompting us in

various directions and affording power of choice. Spurred on to make a choice, the will selects certain desires, organizes, and emphasizes some of the desires as worthy to survive. Thus will becomes the will to achieve. Will thus rises above desire as the central activity for making fresh beginnings. Will expresses what we call "the heart." It is love in exercise. We are impelled in our beginnings by what we love most.

If this creative impetus arose from mere self-love, the situation would be very simple; but the impetus is much higher in origin. As a manifestation of the divine creative life within us it is a perpetual protest against self-love in favor of the best life that we can live. What then is God striving to create through us? He is tending to achieve unity amid our diverse activities, a better life, better health, more freedom, greater happiness—but on condition that we do our individual work and do it well.

If man had known what this creative striving signified he might always have lived in accord with it, open and free at the center, spontaneous, responsive. But in our ignorance we have interfered, objected, rebelled. We have permitted self-centering emotions to intervene; also fear, hate, anger, jealousy, bitterness, and other disturbing emotions. We have set our wills against the life that would have blessed us; we have thought contrary to it, allowing ourselves to become increasingly external. We have brought ourselves where we are today by what we have pursued, what we have loved. Our misery is of our own making. We had a fortune to use or to misuse, according to the way in which we exercised our freedom, and we have often misspent this fund. But we can learn to unite in heart with the creative striving; we can attain unity and become free. It is important to note, therefore, that we always have the power to turn our minds in at least two directions. For example, in case of an event tending to arouse anger, indignation, resentment—we may yield to the prompting,

enter into the angry emotion and allow it to increase until it has wrought great mischief; or we may check the impulse in the beginning, avoid becoming stirred up, avoid being personal or resentful. In case of a rumor of an accident or of impending danger, we may believe in it, become greatly excited, give way to fear and nervous reactions; or we may calmly await further news, inhibiting or checking all our fears, all excitement and nervousness. In relation to people we may be very personal, mean, bitter, jealous, condemnatory; or, checking these impulses, we may be charitable, forgiving, considerate, disinterested, judicial, and tolerant. With reference to our own future, we may be anxious, fearful, despondent, pessimistic; or, trustful, hopeful, optimistic. One may be "moody" or may throw moods off by springing up and doing something for a person in need.

Experience acquaints us with the fact that we drop one direction of mind and take up another. Tired of our work for the time being, we drop it, go for a walk, watch a picture-play, or take an automobile ride. The new direction of mind is effective, is a real recreation if it is absorbing. Again, a direction of mind is illustrated by the fact that one becomes absorbed in thought over a perplexing problem, so that life looks dark. What we call "a line of thought" is a direction of mind. The thought that happens to occur to mind becomes a direction if we are sufficiently interested to pay attention to it and follow it out. So too an emotion wins its way with us till it fills our consciousness, if we enter into it in the beginning. A thought, desire, or emotion may appear spontaneously, that is, without will or effort on our part. What develops it into a direction is the attention that we give to it, and attention is effort or will —in slight degree, it may be, but capable of being increased. A feeling or emotion may tend to take the lead and become a direction of mind whether we will

or no, as in the case of anger. But the significant consideration is our response, the attention that we give or withhold, the assent with which we submit to a suggestion; or the objections that we raise, the inhibition which turns our consciousness in another direction.

Thus by experience we note that (according to the direction of mind) we may be nervous or calm, impulsive or controlled, according to the way we meet the initial prompting. The prompting, which at first is a mere hint or suggestion, presently becomes a mental state through increase of excitement, fear, meanness, condemnation; or, through increase or trust, calmness, charity, love, it may become a worthy mental state. Influential states grow out of simple beginnings. Later we become prisoners of our own states and have days of despondency or depression; or, in the other direction, we use our mental states victoriously. In each case we have power in the beginning to check the impulse or thought, to turn the mind in the opposite direction. We have greater power over the beginnings of action than over many of the later stages, that is, power to forestall, direct, control, turn in other channels, transmute or "sublimate" by substituting higher forms of expression for lower.

In fact, consciousness or choice presides over beginnings. After that the results are more or less subconscious. Our mental states develop by association of ideas and through mental states similar to them, by subconscious after-effects, and by bodily results which carry out these effects. Our mental states develop by the desires or strivings to which we give play. There is first the idea, the initial impulse, mental image; then the yielding, the assent or consent, desire, or choice, also the developing impetus which carries the act or will into execution; and finally, the subconscious after-effects which so marvelously do our bidding. For the mind

responds and assimilates according to the direction in which we let our desires have expression.

It is not necessary to become conscious of all this. Understanding the process and its sequences, we can concentrate on what is significant, paying more heed to fresh beginnings, profiting by what we have learned about our old beginnings. It is well, however, to note some of the reasons why these results come about.

Interest, for example, is a factor in the process—interest in whatever experience is before us, which we may compare to interest in a play or a book. What interests us awakens activity and produces results according to the degree of interest, whereas lack of interest may be compared to our mental state in following a play or a book that is dull and unprofitable. Attention is another factor when, for instance, the mind is concentrated upon an object or an idea long enough to produce subsequent activities, as in our training ourselves to acquire skill, or our meditating upon an uplifting thought. Effort becomes a factor when, through the enlistment of interest or absorption of attention, we overcome inertia, rise above pain, above self, away from obstacles not worth assailing; the silent, deep, interior effort is most effective. Launching of effort with vigor, alertness, quick action, is seen in cases where we take advantage of the moment's opportunity, plunging in at the most favorable point. Again, we begin by identifying ourselves silently with the desired end or ideal and quietly waiting for the moment when the spiritual tide will serve us. Belief that we can and will succeed despite any obstacle is admittedly a factor in our spiritual success. So too is the principle of attraction or correspondence between what we need, want, expect, strive for, and seek to attain; and what is coming to us, what is wise or right for us to have.

According to the way in which one meets life in the beginning he tends, therefore, to live a life which de-

pends on either (1) the conditions or circumstances which he accepts, gives assent to, become subject to by his attitude, with its accompanying habits, patterns of thought, modes of action; or, (2) the plan of life that he adopts, the plan that spurs him on to become affirmative in attitude, to press through to victory, to triumph over circumstance. In either case he is all the while making new adaptations in accordance with his plan of life. Each adaptation implies a direction of mind in which he turns.

Our attitudes can be controlled and changed; for they have had a gradual growth into their present states of influence over us, and there can be steady cultivation of a wiser attitude, if we desire it enough. One can persistently turn in another direction and build up another attitude, with its accompanying habits. It is a help in this connection to remember that our attitudes readily fall into two groups: positive, strength-giving, constructive; and negative, weakening, destructive.

We all know from experience what it means to yield too much, turning away from opportunities to be strong, to give way to self-pity, self-excuse, self-indulgence, self-centeredness, or temptation. In the reverse direction, that is, in the affirmative attitude, we take advantage of favoring circumstances from the start, or make them favorable by the way we begin to meet them; we march up to things with courage, anticipating the best, open-hearted, giving out love, working for the good of others; we refuse to entertain even the possibility of failure.

Underlying one's attitudes is what one loves most. If I really love truth, I shall seek it despite all illusions, appearances, mistakes, errors, dogmas, controversies, and crystallized institutions. Elevating my desires by what I love, I change my attitude, with its consequences. A friendly disposition grows by expressing friendliness. Desire grows by what it feeds on. Our desires are

always in process of change. Some are waning because we no longer will to keep or express them. Others are waxing because we favor them. New ones are coming into being. Impulses feed desires, and these can be purified. It is everything to know that in all these activities we have power over beginnings. The tide begins to turn for us when we get the idea that we can overcome our habits, change and purify our desires, acquire wiser and better attitudes. And with it all comes the realization that what truly enables us to make fresh beginnings is the power of Spirit, renewing our minds from within day by day, in so far as we put before us the ideal of conformity with the Christ standard.

THE BIBLE

If the Bible was ever dear and precious to us in our older churches, it is becoming more so now, because we are coming to understand what we merely believed at one time. The pages of the Bible are becoming luminous, and because of their luminosity they are becoming instructive, edifying, strengthening, and purifying. . . .

There is no ardent student of this philosophy who can possibly get along without his Bible; to him it is the textbook of life. It represents the migrations of a human soul from the very lowest depths of sensuality up to the very highest and most sublime heights of spirituality. He sees in it not only the history of many men, but he sees in it the experience of one man, and that man himself. He sees in it the ordinary presentation of the individual consciousness. That is what the Bible teaches from Genesis to the Apocalypse. It teaches the ascension of the human mind, the soul, from the plane of sense up to the exalted plane of spiritual possibilities.—*W. John Murray.*

Have you read "The Vicarion"—Unity's new novel, just off the press?

Unity

(Gable-Frangkiser)

1. My spir - it yearns to be one with him Who is
2. In un - i - ty is the breath of life, That ex-
3. When Spir - it speaks I will heed the words Of its
life and joy and health; I long to dwell in the
alts the soul of man; In har-mon - y we may
gen - tle voice with - in; I keep my steps in the
pres-ence sweet Of the source of all . our wealth.
find a part In the Fa-ther's lov - ing plan.
path it shows Till the vic - to - ry I win.
REFRAIN
I would know the way of lib - er - ty, Hu -
mil - i - ty, true un - i - ty, I would seek the
path e - ter - nal - ly, Of un - i - ty with God.

A HOLY DAY OF THANKSGIVING

CLINTON E. BERNARD

AFTER the first harvest of the New England colonists in 1621 Governor Bradford made provision for a day of thanksgiving and prayer. In 1623 a day of fasting and prayer in the midst of drought was changed into thanksgiving by the coming of rain during the prayers."

The foregoing quotation is a very interesting commentary on the power of prayer. It is not taken from a religious publication; it is a simple statement of fact, quoted from The New International Encyclopædia.

The encyclopædia further says of Thanksgiving day: "In America, the name of a national holiday, which originated in New England. . . . gradually the custom prevailed of appointing thanksgiving annually after harvest. These appointments were by proclamation of the Governors of the several New England colonies. During the Revolution a day of national thanksgiving was annually recommended by Congress. In 1817 New York adopted it as an annual custom, and it spread through many of the states by the middle of the nineteenth century. In 1864 President Lincoln appointed a day of thanksgiving, and since then the presidents have issued a Thanksgiving proclamation, generally designating the last Thursday of November. The memory of its origin as a state appointment survives in the proclamations of the governors of the states, which follow that of the president."

Why do we in America declare a holiday for a day of thanksgiving?

Every enduring thing is based on a fundamental idea. Thanksgiving day is founded on the premise that it is good to give thanks to God for blessings received —and for blessings to be received.

Most people are willing to give thanks for benefits

received, but few understand that it is equally important to give thanks for benefits that are not yet in manifestation. Jesus Christ is the leading exponent of that idea. When he came to the tomb of his friend Lazarus, who had been dead four days, he did not audibly ask God that Lazarus be raised from the dead. Evidently he was so conscious of his Christhood that he knew that his slightest wish was granted instantly. Although there was no visible evidence to show that Lazarus had been revived, the Master said, "Father, I thank thee that thou heardest me. And I knew that thou hearest me always." He even seemed apologetic at giving thanks aloud; he explained that he spoke for the benefit of the bystanders, not to bolster up his own faith.

Jesus Christ particularly emphasized the need for giving thanks for that which is desired. In his model prayer he made no mention of past things; he was interested in the present and in the future: "Our Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth." Not once in the Prayer of prayers did he use the past tense. Once he used the present perfect tense: "And forgive us our debts, as we also have forgiven our debtors." His main interest was in the good that was to become manifest.

What are the results of giving thanks?

The most important result is to open the way for more blessings, both material and spiritual. Material good is not the supreme good of existence, but it is made manifest through spiritual means and is evidence that some one has invoked spiritual laws. Any person who has won wealth has more than the average knowledge of at least one of God's laws.

The United States is the only nation that has a Thanksgiving day; it is the wealthiest nation in the world. New York was the first state in the union to adopt Thanksgiving day officially; it is the wealthiest

state in the union. These facts are not necessarily conclusive evidence as to the power of praise, yet they are worthy of thought. However, this should be clearly understood: Wealth does not come to one because he gives thanks, but because he has the desire to give thanks. A state does not become wealthy because it arbitrarily sets aside a day of thanksgiving, but if the people of a state are so eager to give thanks that their spirit is reflected in the enactment of a law setting aside a day for thanksgiving, that state is likely to be wealthy. The good things of life go where they are most deeply appreciated.

The word "holiday" is derived from "holy day." The holy day of thanksgiving is set aside, not to give a nation an opportunity to concentrate all its praise in one day; rather, the purpose is to call attention to the benefits that accrue from giving thanks, to encourage the formation of the habit of thanksgiving.

A day of thanksgiving is an excellent thing, but it will fulfill its real purpose only when we observe it with awareness that prosperity is only one of the many blessings for which we have to give thanks, only one of the blessings that God has for us in his great storehouse of good.

In our thanksgiving let us remember to keep our eyes on the perfect good that is to be, rather than on the imperfect that now is. It is well to give thanks for material comforts and blessings that now are, but they do not always satisfy. So let us cultivate the onward-looking vision that, seeing the kingdom of heaven at hand, spontaneously gives thanks.

Unity printers took proofs of "The Vicarion" home with them at night to read the novel while it was in process of publication.

Human improvement is from within outwards.—*Froude.*

THE HIGHWAY OF GOD

CLARA PALMER

Hear the footsteps of Jesus;
He is now passing by,
Bearing balm and compassion,
Healing all who apply;
As he spake to the loved one
He found at the pool,
He is saying this moment:
"Oh, be thou made whole."

TO STOP running to and fro and think about the footsteps of Jesus is a blessed recreation. Somehow it awakens love in one's heart, refreshes his mind with joy, and soothes his soul with peace to contemplate the good works of Jesus and to follow him, with the mind's eye, in his journeyings back and forth through his Holy Land.

It is a holy land; the paths worn smooth by the Christ and his followers have made it so. Can you not see him, masterful yet kind; dignified with the dignity of the Father, a dignity which, even as it forms a barrier between itself and uncouth things, offers no barrier to good things, to every call for blessing, to every thought of God?

Do you not discern the radiance of his presence surrounding you with the sunlight of heaven? Listen with the multitude that waited for him. Can you not almost hear his soft footsteps?

Blessed feet of Jesus! How the people listened for his coming. If you follow his footsteps you will find many unexpected little bypaths. You will come to modest little dwellings, to the homes of the proud and rich, to the dwelling places of publicans and of sinners, to the council chambers of scribes and of Pharisees. You will at times leave the thoroughfares and go over the hills and out into the wilderness, his blessed sanctu-

ary of prayer. You will find the imprint of those feet in the damp sand along the shore, and many times they will lead you to the humble abodes of fishermen. In every step a blessing is written; throughout every journey those whom he met were blessed with wholeness, holiness, peace, courage, and love.

There is a legend that flowers blossomed where Jesus walked. Flowers bloom for every one who keeps to the highway of God. It is a wonderful highway, definite, shining, straight. It is the way of Truth, the way of divinity, the way of the Christ. It winds upward, ever upward, becoming clearer and clearer as one progresses in Truth. The fruits of the spirit adorn it on each side, and in many places the blossoms of love, kindness, and good deeds extend across the highway. You walk gently and softly in such places and you will find that if you would proceed you must free yourself from the burdens of worry, fear, impurity, personal attachments, and bondage. Every pilgrim on the way has centered his mind in God, and in many ways service is opened to him whereby he may prove his love and loyalty to the teachings of the Christ.

There is harmony along the way, the harmony of joyous singing hearts and sturdy marching feet. There are signs to guide one, placed along the way by the Master and eternally illumined by his example. One sign reads, "Love one another;" a second, "Judge not;" a third, "Give up all and follow me;" another, "Seek ye first the kingdom of God." One that means much in the attainment of righteousness shines forth with this message: "Blessed are the pure in heart."

You love the souls that you find on God's highway. They are genuine, faithful, wholesome, true. Their hearts are fired with love and their eyes are alight with a holy purpose. Your prayers blend with theirs in asking blessings for the race. Together you unite in helping those who come to you for assistance. It

is true that in one place the shadow of Golgotha hangs heavy, and were you to center your mind on personal sentiment or emotion, doubt or desire, you might fail to see the radiance of the living Christ beckoning you on. This is the place where personality is crossed out, where in all earnestness you breathe a prayer such as this:

"Take my life and make it thine;
It shall be no longer mine.
Take my love, it is thine own;
Make my heart thine altar throne."

As you pass under the shadow of the cross the shoes are removed from your feet, for the place where you stand is holy ground. It is the place where Jesus let go all except God; it is the place where you will do likewise. There you pass through the experience of letting go, that you may be born again of the Spirit of pure love and eternal life.

Fear not, for God holds your hand. Drink in the glory of victory! You go forward, cleansed through the power of the Holy Spirit. Many standards of right and wrong may have been set up within your mind. You will find that these are being perfected and changed. You will recognize but one standard, the fulfillment of the law of God.

The road ahead is one of eternal progress. Watch and pray without ceasing. The footsteps of the Master reveal the way. There are certain developments within yourself by which you may measure your progress. Day by day you grow more free. Your mind seems to glow with praise and thankfulness; your lips are full of glad tidings; your heart is harmoniously beating forth an anthem of infinite love and compassion; your life is a psalm of giving and receiving the good things of God. God reigns in your world. Good, supreme, is in control. Have you ever tramped over woodland paths until you were thirsty and weary, and then suddenly come upon

a waterfall, shot through with the glinting beauty of sunlight through the trees? Along God's highway there are refreshing resting places like to such a waterfall. You not only behold the beauty of the waterfall—it is as though you become one with it. Its stream flows straight through you with life-giving power; it cleanses your very soul of all that is dross.

As you wend your way onward there is not so much running after teachers. Your mind is cleansed of all confusion. It is ready and waiting to be filled by the good thought of God. At such times you never fail to receive from the Father exactly the teaching that you need. There is not such a fevered zeal to reform and teach and control others. You feel and know God as omnipresent wisdom. You hear his voice resound throughout the universe, calling his own. You do not feel that you must heal. You know that you have become one with the pure substance of Being which permeates every soul in the universe with the wholeness and the goodness of God. The little personal *I* vanishes and you become one with God. Thus you grow as you follow in the holy footprints of the Christ.

Do not think that you rise to limitless heights above your fellow man. No, you become conscious of your oneness with him, conscious of your unity with him in God, and, blessing all, loving all, living as the Spirit of God in and through all, you are raised into the kingdom of righteousness and peace.

Do not feel that you suddenly soar above your problems. You simply become conscious of the wisdom of God working in and through you to the solving of the problem at hand.

Blessed, holy highway of God! Blessed Elder Brother who has revealed the way! Through earnest endeavor we ascend ever higher and higher to the attainment of the high calling which is ours in Christ Jesus.

IF I BE LIFTED UP

M. Law
(A pupil in the Unity Correspondence School Course)

IF I be lifted up from the earth, will draw all men unto myself."

All men.

Poignantly beautiful words these, words from the heart of Christ, spiritual words—words of mystical seeming which convey an esoteric lesson of the profoundest import to mankind—yet words that the ages have been prone to construe generally as a statement of material fact. Even John, the narrator of the Gospel that contains the statement, hastened to explain: "This he said, signifying by what manner of death he should die."

The narrator apparently believed, as great numbers of his readers continue to believe, that the man Jesus, if raised on a cross, would draw all men to him; that all men would accept him as the Christ. Was this assumption justified? Let us examine the question in the light of what followed the crucifixion.

Consider for a moment the bloodthirsty throng that crowded the audience chamber of Pilate, those outraged, self-righteous moralists—of a type that is as familiar today as it was then—who, frenzied with hate, howled, "Crucify him, crucify him." And later, at the scene of the crucifixion, where they jested, mocked the man on the cross, mouthed gibes, execrations, and curses, there were persons who actually saw the physical lifting up of Jesus. But were they drawn to him? Did they accept him as the Christ? Did they, by so much as a hairbreadth, enter into his consciousness of Truth and spiritual power?

"Ah, no," you answer sorrowfully. "No, it couldn't have been that. His words meant something else."

Yes, something very different indeed, for the sub-

stance of spirit must be spiritually discerned. Christ taught constantly in metaphor and parable. "He that hath ears, let him hear," he said—another metaphor—and much of his message is meaningless until apprehended by that inner ear to which he obviously referred. Material interpretations of his words are of little value, as has been demonstrated quite thoroughly during the past nineteen hundred years.

For instance, orthodox Christianity has always depended largely upon the Pauline exegesis, literally interpreted, for its authority rather than upon a spiritual apprehension of Christ's words as reported to us. In consequence it is held well-nigh universally that most of the injunctions of Jesus are too transcendental, too high-flown, for application in the exigencies of real life. Thus his whole teaching has been degraded to a question of present morals and future salvation: "thou shalt nots" here, paradise yonder—beyond the grave.

Not many take seriously the statement that if a man lust after a woman in his heart he is really committing adultery; yet the idea conveyed by this illustration of the far-reaching effect of thought represents the crux of Christ's message to men. For he said that it is not what goes into a man that defiles him, but what comes out; that is, evil thoughts—error thoughts—outpictured.

"I, if I be lifted up from the earth, will draw all men unto myself."

All men?

Here intervenes another widespread misconception, based of course upon an illusion born of sense life. The intellect, working away by itself, judges by appearances, again disregarding the substance beneath. "All men," it objects, must necessarily include the countless millions who have never heard of Christ and the other millions who repudiate him. And this objection is as much at variance with the true meaning of the incomparably significant words that we are considering as

the old notion that the earth is flat was at odds with terrestrial reality (even though for centuries the church relentlessly imposed its doctrine of the earth's flatness).

The truth is, and we shall do well to recognize the fact, that the knowledge of the modern world is in a state of extreme flux, and no man knows what startling surmises or revelations tomorrow may bring forth. If we are wise we shall avoid getting into an intellectual rut.

Let us try to see things as they are in reality rather than as that which at first glance they seem to be. Let us not judge by appearances, but judge righteous judgment. Let us rid ourselves of all misapprehension in regard to Christ's words by rending the material veil which separates us from their inner, vital intent.

"I, if I be lifted up from the earth, will draw all men unto myself."

If I be lifted up. *If* my consciousness of Truth and spiritual power be exalted in the minds of men, *all* men who thus exalt that consciousness will be drawn to me, become one with me, enter into the heart of the supreme existence with me.

If we lift up and make manifest within ourselves the spiritual conception of which Christ is a symbol, we are drawn into the Christ world, the world of reality, "a perfect, ideal state of consciousness, the realm of Divine Mind." And this is the place of paradise—not paradise later on and far away, but here, now, in consonance with the Master's specific declaration that "the kingdom of God is within you."

How is the Christ consciousness uplifted in the minds and the hearts of men? What are the steps necessary to the achievement of this exaltation of the Spirit of truth?

The first step is a complete intellectual about face, which in many cases involves a distinct effort of the will, although once we become convinced of the desirability

of such a change in our mental attitude the initial movement is almost automatic. We have turned before we are aware of the fact that we now face something other than the evidence thrust upon us by reactions of the sense life; that we now look up instead of down.

Even so, our upward gaze can rise no higher than the level of our thought, and thus we arrive at a consideration of the essential requirement. That essential is habitual right thinking, and implies a change of individual consciousness from the limited to the limitless, from the ephemeral to the eternal, from the material to the spiritual. It means a centering of the mind's eye upon good instead of evil—upon absolute good, the eternally perfect attributes of infinite mind; among which are life, love, youth, truth, beauty, abundance.

As a man thinks in his heart, so is he. In other words, what we think about we partake of, become identified with. If I dwell persistently upon the good, if, for example, my thoughts are perfectly loving toward all, myself included, I become at one with love, and the material illusion of hate no longer exists for me. I do not recognize hate, I know nothing of hate, hence it has no place or part in my life.

Thinking thus, I am in a state of happiness, the one indispensable quality of heaven—happiness, not enjoyment, for happiness is a property of mind and of mind only. Enjoyment is of the body, the product of a titillation of the senses, a transitory shadow which flits erratically here and there through the span of material existence. Enjoyment is a momentary sensation; happiness is the child of eternity.

Habitual right thought, then, is our principle, the key to the spiritual cryptogram. But the attainment is not to be made vicariously. Although books will help and teachers clear the way, it is the inexorable law that each individual must do the actual work of redemption for himself. Why? Because he alone can

think his own thoughts. None other can do it for him. After all it is not too difficult, and the reward is as splendid as it is unquestionable.

As a starting point, a thing so apparently insignificant as the adoption of a definite attitude of good will toward all persons and objects is a big step onward. Forget your enemies, forget to criticize, forget to condemn, forget to hate.

This is only a beginning, it is true, but the road ahead leads straight to the Goal.

James Allen says: "And by this a man may know that his thoughts are in accordance with Truth: that there is no more bitterness in his heart, that malice has departed from him, that he loves where formerly he condemned."

HOW TO DEMONSTRATE NEW LIFE

By affirming steadfastly, unwavering in faith that the light and life is within us, it comes forth. Slowly, it may be, we become conscious of a newer and a diviner life. All things become new, old things pass away. There is a new realization, a new understanding, a new outlook. The soul, whatever it may have become, is awakened and alive to new stirrings, new movements, new activities, and to a newer and greater understanding of spiritual things. There is a realization and a revelation of the real and true purpose of life. It is as if man is turned around in his consciousness and he sees all things from a different viewpoint. There comes a new love, a divine love toward all and a newer and diviner sense of ability to accomplish. This is spiritual understanding and realization. It is a consciousness of the indwelling of the most high God within.—*Robert Hulbert.*

One critic says of "The Vicarion," "It is a stupendous thing!"

THE HOME

GIVING FIRST THINGS FIRST PLACE

G. MAY CONRAD

EDITOR'S NOTE—A letter came to us from one of our friends. It contained such helpful thoughts that we felt a desire to let all our friends profit by it. With the permission of the writer we are publishing the letter herewith.

FOR YEARS I have heard the words, "Give first things first place in your life." For a long time I thought that "first things" meant household duties; then when I held the different offices, from secretary to district president, in the W. F. M. S. work I thought that "first things" meant missionary work—but since I have read Unity the conviction has come to me that "first things" are the things that one longs to do, the things that bring joy, happiness, and satisfaction.

"First things" may have a different meaning in different lives. To me the privilege of studying, of storing the mind with the knowledge worth while, time for study of His word, time for Unity study, and time for music each day—these have long been the "first things" with me but I had been giving them second or third place, always attending to all household duties first, to business duties next, and taking the time left over for the things that I loved best.

Unity has changed my methods. After breakfast I prepare the dinner menu; then I use those wonderful first hours of the morning, while my brain is fresh and alert, for the study of God's word, for Unity study, for prayer, and then an hour for music. I find that the housework adjusts itself, after attention has been given to the "first things;" everything moves smoothly, dinner is on time, and in the afternoons I have time to rest and

to take up business duties. Then when I meet people socially I have many good and interesting things stored in my mind, and I experience inner harmony and joy that the routine and the grind of household duties alone can never bring.

My conviction is that every individual should first of all find out, by searching his own heart, just what is meant by "first things" in his own particular life. We should be diligent, neat, and tidy in the home work, of course, but if we store in our minds only the simple routine of housework we shall look back and realize that we have missed much.

Unity has made it clear to me that every one should take time to live—to study, to work, to enjoy music, and to commune with God, that all things in his life may adjust themselves to harmony, joy, and happiness.

THE PERFECT CHANNEL

If the disciple is a perfect channel through which the divine life can flow out to the world, then the world will see nothing in him; he will seem to it little, if any, different from others. He will not claim to teach, not his will be the duty of criticizing, correcting, punishing; but, in his presence, men, without knowing why, will become gentler, more loving, purer, all that is best in them will be drawn out, because through him the divine life is flowing more freely into their hearts. It will not seem to them that he is causing this; it will only seem that they themselves are stronger and better than before. As an ancient Chinese scripture expresses it, he may be doing everything, yet he will appear to be doing nothing. —*L. Edger.*

You can assure yourself of the proper development of your child along spiritual lines by giving him a subscription to Wee Wisdom magazine.

PRAYER HELPS WITH SCHOOL WORK

It has been requested that we publish an article showing how pupils may use prayer to obtain help with studies. In response to that request, we are reprinting the chapter, "Knowing," from Imelda Octavia Shanklin's book, "Lessons for Young Students."

WHEN we are going to school we all wish to know how we can do our very best in our studies.

When we put our thoughts on our lessons and are quick to do all that our teachers ask of us, we make school life happy for ourselves, for our teachers, and for our schoolmates. We also please our parents. But the best of all is that we are training ourselves to become useful men and women in the world.

Our main business at school is to learn the lessons given us. Sometimes our books have seemed rather hard to understand. But as we know that God is our life, our goodness, our health, and our love, we can prove that he is our intelligence. By *intelligence* we mean the *knowing* that will make our studies easy and pleasant for us.

God is Mind, and Mind is the thinking, knowing part of us. When men and women write books, they do so because God mind tells them what to say in the books. When the truths about the earth's surface are written in a book, we call the book a geography. God mind made the earth, so of course it knows all about the earth. God mind is in the one who writes the book, and it tells the writer of the book what to say. God mind is in you and in me, knowing the same truths that it knows in the mind of the geographer. When we study geography it will be easy for us, if we ask God mind to make plain to us what the book means.

It is the same way with all our studies. Whatever God mind has told to any man or any woman who has

written schoolbooks, it will tell to us, too; and some day it will tell us a great deal more than it has ever told any man or woman, so far in the world's history. But just now, while we are in school, it will tell us the truths that are in our books, and tell them in a way that we shall never forget.

So we shall not be afraid of our studies. We shall remember all the time that God mind knows in us. We shall remember that it is trying to tell us wonderful things out of its great knowledge and that we shall become more and more intelligent because our minds are part of God mind, which knows all things. All that we know or ever shall know, comes out of the knowing mind of God in our minds.

When we are preparing one lesson, we shall know that God mind is making clear to our minds whatever subject we may be studying. We shall not think about our other lessons, until the time comes in which we should prepare them. We shall be glad, so glad that we know how to understand everything that is written in whatever book we are studying at the time.

When recitation or examination time comes, we know that God mind speaks through us, telling the right thought to be given; and we know, too, that all the good things we have learned we shall remember always, for God mind never forgets; it quickly knows in you and in me, whatever we need to know or to remember. We shall always be very thankful to the wise, kind mind of God that tells us all that we ask to know.

Here is a thought that will help us with our studies:

God mind in me knows everything that is written in my books.

To help our schoolmates, we can think for them:

God mind in you knows everything that is written in your books.

THE CULT OF THE VIRGIN MOTHER

FUNDAMENTALISTS and Modernists may continue to argue about the authenticity of the virgin birth and other points of history, but there are those who see the spiritual meaning back of all religious records. For the benefit of such readers, we quote, with permission, extracts from an article that appeared some time ago in The Church of the New Age Magazine (Manchester, England):

The worship and teaching of the virgin mother is not a doctrine that is confined to Christianity; it forms a part, and an important part, of practically every religion that the world has ever known. It is moreover generally the most popular cult in each particular religion, and the woman or goddess who represents the virgin mother is often held in greater reverence and always receives deeper love from her worshipers than the genius of any other branch of the religion, as witness the adoration of the Virgin Mary in the Roman Catholic faith and the supremacy of the goddess Isis in the hearts of the people over all the other deities of ancient Eygpt.

There are various reasons for this popularity, but none more potent than the fact that there has never been any element of fear introduced into this form of worship by materialism or priestcraft, it being essentially the doctrine of hope and comfort. Further, it is a cult that naturally has appealed and does appeal to all earthly mothers and children, for motherhood on earth is but the outermost expression of the divine motherhood. Thus it is that the cult of the virgin mother is popular even when the real meaning is not understood, as the love of the Virgin among the peasants of southern Europe abundantly testifies.

What then is the spiritual meaning of this doctrine, common to religions of past and present, of East and West, of civilization and of savagery? In religious symbology the soul, the immortal part of mankind, is almost always represented by a woman or goddess, woman and the feminine qualities both in women and in men being to humanity as the soul is to the body, the inner, uplifting, and spiritualizing forces and faculties . . . the virgin therefore typifies the

purified soul, become pure or virgin through long experience in matter; or, in other words, after many, many earthly incarnations, the sorrows and trials of which are generally suggested in the virgin's name, and during which the potential divinity within the individual is gradually developed and expressed more and more fully, until at last the soul is at one with the divinity within itself and the perfect expression thereof is attained. Then is the soul, the immortal part of the individual, said to be virgin.

When this state of virginity is attained, the soul, through its spiritual aspiration, becomes united with the divinity within itself, generally termed "the Spirit," in the divine or spiritual marriage, and of this union it is mystically said that the Christ is born, the Christ being God made manifest in humanity. Until the soul (which like its symbol, water, can never be in essence impure, though liable to adulteration) is virgin the Divine cannot be perfectly manifested in the earthly incarnations thereof. The mystic Christ is the incarnation of the perfected soul, and the full and perfect expression of the indwelling divine Spirit. Thus is the virgin soul the "mother of God," and so it is that all humanity has latent the power to create or recreate the Divine. . . .

It is the Christ man, the "son" of the virgin soul, who performs the last acts of the drama of the soul, the great sacrifice of self for humanity, and of worldly desires and the personal will to the divine will. This sacrifice results in the death and "burial" of the self thus renounced, followed by the consequent resurrection, the resurrection from (comparative) spiritual deadness to perfect spiritual life of the true immortal man, and his ascension to the celestial kingdom within himself, fulfilling and completing the drama of human evolution. With the ascension of the Christ the assumption of the virgin mother, the perfect soul, takes place, for body, soul, and spirit are one, and one with God; man has become superman, and the human has become the divine.

This, then, is the significance of the virgin mother in the microcosmic, or individual sense, but in the macrocosm, the virgin mother is not the soul of the one individual unit but the soul of creation, the immaculate substance of existence, God, the Mother, from whom all things proceed. . . .

Prominent among the various conceptions of the virgin mother stands the goddess Isis, worshiped for thousands of

years by the people of Egypt, her cult also being taken to Rome and exerting a great influence upon the formation of the doctrines of the early Christians. Isis, the virgin mother, was in Egyptian mythology the bride of Osiris, and mother of the god Horus . . . In their story the whole of the human evolution is set forth, and so closely were these deities connected with humanity that their worship was more widespread than any other in Egypt, and they were more revered and loved than the gods who were of a nature more supreme but more removed from the human. . . .

The poetic Greeks expressed the story of the virgin birth in many romantic legends; the mortal maidens who became the mothers of the children of the god Zeus, the Father, are all various types of the virgin soul. The fact that nearly all were princesses suggests, by their royalty, the inherent divinity of the soul, and the divine origin of the soul is again indicated by their descent from divine ancestors.—*B. F. Cressy.*

A MEDITATION

Since it is true that the real self is the image and likeness of God, then in reality I am every whit whole. Since God is the only life, then I see that the life expressing through me is perfect, harmonious activity.

As the sun knows no darkness but only light, so the God presence beholds only the light and purity of its presence. That which appears unlike God is only the shadow of wrong thinking.

In my inmost self I cannot be diseased, for I am God life embodied and expressed. My life is hid with Christ in God; therefore it is exempt from pain, discomfort, disease.

Resting in the bosom of the Father—clad in the panoply of love—sin, sorrow, pain, death can never touch me. Here I look out, unafraid, upon the passing appearances and am not deluded by them.

God is all of me, and besides him is none else. This is the plank to which I will cling, though assailed by doubts and fears. Father, I thank thee that I am perfect, even as thou art perfect.—*Daily Studies in Divine Science.*

MOTHERHOOD DEPARTMENT

JESUS CHRIST TAUGHT ETERNAL LIFE

JOSEPHINE M. DAVIS

There is a natural law and there is a spiritual law. Jesus Christ came to teach and to demonstrate how to live after the Spirit. Until that time man had known only of the natural law—the way of the flesh—and he had passed along his consciousness of life through his own idea of generation. But Jesus Christ taught the higher way which is eternal life, a continuous consciousness of life, not death and birth. Through understanding of and obedience to divine law, through pure, constructive thinking and living, man makes himself receptive to the higher understanding. "If any man willeth to do his will, he shall know of the teaching." If this vision of spiritual living, of purity and beauty and holiness is held steadfastly before the prospective mother, the race consciousness of sin and evil will be erased from her mind. Both she and her unborn child, freed from many limitations, will thus be better fitted to carry on the work of regeneration, the work of establishing the new heaven and the new earth.

The light of Truth is within each soul; when it is acknowledged and turned to with faith, then

"The dayspring from on high shall visit us,
To shine upon them that sit in darkness and the shadow of death;
To guide our feet into the way of peace."

MOTHERHOOD

Williamsville, N. Y.—My baby arrived, and it was wonderful that I went through the ordeal without pain. I cannot thank Silent Unity enough.—*Mrs. I. W. D.*

St. Louis, Mo.—The maternity lessons are a wonderful help and I am looking forward to the next lesson. I feel well and I have never felt more satisfied.—*Mrs. A. S.*

OUR PAGE OF BLESSINGS

"Before thou eatest pause and raise
Thy thoughts to heaven in grateful praise."

HIS FAITHFULNESS

Trust in Jehovah, and do good;
Dwell in the land, and feed on *his* faithfulness.
Delight thyself also in Jehovah;
And he will give thee the desires of thy heart.
—*The Psalmist.*

Thou art the substance of foods, the purity of waters, the vitality of airs. We praise, we glorify, we magnify Thee, by appropriating all these in thy name. —*I. O. S.*

In thine omnipresence, Father, we partake of this expression of thy bounty, that we may be prepared to give the perfect service that we know is for thy glory. —*J. G.*

We receive with joy and thanksgiving what it is God's great pleasure to give to us, and we know that he has given abundantly to all.—*E. P. V.*

For food and clothes and shelter, and for all thy bountiful material gifts we give thanks, our Father, asking that we may use all these things so in accord with the laws of justice and of service that we shall deserve and receive and use in thy holy service more material blessings. Amen.—*A. K.*

TEACH US TO PRAY

Give to us, Thy children, that which we ourselves know not how to ask. We would have no other desire than to accomplish thy will. Teach us to pray; pray thou in us.—*Fénelon.*

SUNDAY LESSONS

Unity Sunday Lessons are prepared with the definite object of bringing out and interpreting the symbology which plainly exists in the Bible for any who will look for it. We recognize that approach to it unprepared may puzzle, possibly startle, a reader unfamiliar with it; but we believe that a study of it will amply repay any student of Truth, though he may at first think we exaggerate its importance and its far-reaching inclusiveness. Begin with an open mind, as you begin all search for truth, and the truth itself will convince you.

Lesson 6, November 7, 1926.

Unity Subject—BREAKING DOWN THE WALLS OF MORTAL THOUGHT.

International Subject—THE FALL OF JERICHO. —Josh. 6:12-20.

12. And Joshua rose early in the morning, and the priests took up the ark of Jehovah.

13. And the seven priests bearing the seven trumpets of rams' horns before the ark of Jehovah went on continually, and blew the trumpets: and the armed men went before them; and the rearward came after the ark of Jehovah, *the priests* blowing the trumpets as they went.

14. And the second day they compassed the city once, and returned into the camp: so they did six days.

15. And it came to pass on the seventh day, that they rose early at the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times.

16. And it came to pass at the seventh time, when the priests blew the trumpets, Joshua said unto the people, Shout: for Jehovah hath given you the city.

17. And the city shall be devoted, even it and all that is therein, to Jehovah: only Rahab the harlot shall live, she and all that are with her in the house, because she hid the messengers that we sent.

18. But as for you, only keep yourselves from the devoted thing, lest when ye have devoted it, ye take of the devoted thing; so would ye make the camp of Israel accursed, and trouble it.

19. But all the silver, and gold, and vessels of brass and iron, are holy unto Jehovah: they shall come into the treasury of Jehovah.

20. So the people shouted, and *the priests* blew the trumpets: and it came to pass, when the people heard the sound of the trumpet, that the people shouted with a great shout, and the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.

GOLDEN TEXT—*This is the victory that hath overcome the world, even our faith.*—I John 5:4.

SILENT PRAYER—*I am Spirit, and no error can withstand the power of my spiritual thought.*

Jericho, meaning "fragrance, pleasant odor, his moon, month," represents a reflected state of consciousness, human consciousness, or reflected thoughts about life in the subconsciousness. To the individual who is spiritually unawakened, this phase of consciousness is very pleasant. Were we pure in our thoughts, our bodies would be perfectly healthy and harmonious. Jericho signifies the opposite of that which Jerusalem represents; Jericho is material with error thinking, while Jerusalem represents the spiritual.

In its right relation to the spiritual, this reflected consciousness (Jericho) would shine in true understanding; but when it thinks that it originates its own light, and becomes guided by appearances, it forms an adverse consciousness called the "devil," or "carnal mind," which is out of divine harmony.

"And Joshua rose early in the morning." The Jordan, the flood of negative, earthly, mortal thoughts that constantly flow through the mind from Galilee, the head, to the Dead Sea, the body, has been crossed; the I AM acts promptly upon the first dawning of the new light that now flows bountifully into consciousness.

The priests here represent faith in the power of Spirit, and the ark of Jehovah that they take up is the intuitive knowledge that man's real nature is spiritual. It is a covenant, or agreement, of the Father with

the Son that the Son shall inherit all that the Father has. No decisive steps in putting away error and establishing Truth can be taken apart from this inner assurance of the individual that he is one with the Father and that in his true nature he is spiritual.

The "seven priests" symbolize our natural religious tendencies as relating to the seven senses of the natural man, or a certain fulfillment in the natural. "Trumpets" signify the phase in consciousness which proclaims the coming triumph of Truth that already has been perceived by faith. The blowing of the trumpets by the priests symbolizes declaration of the Word in power, by means of the active faith of our natural religious tendencies.

The Israelites' compassing of the city seven times shows that spiritual thoughts (Israelites) have entered into all of the avenues of the natural man, all of the seven senses, and that they all unite in the effort to break down the walls of material thought, that the truth of Spirit may gain freer, fuller access to the whole consciousness.

"And the people [of Israel] shouted with a great shout." All the higher, truer thoughts of the individual join in declaring the power of Truth to break down and overcome all error. The walls of Jericho represent the crystallization of material thoughts that, from long continued error thinking and believing, have become so strongly fortified in the consciousness as to seem well-nigh impregnable. But nothing in the realm of seeming can withstand the truth when it is accepted and proclaimed in singleness of heart by the individual.

Rahab the harlot represents natural love in mankind; it has fallen into the depths of sense because of man's error thoughts. Yet when the spies entered Jericho, Rahab received them. When the first thoughts of Truth are sent into the error state of consciousness, natural love recognizes at once the superiority of spirit-

ual ideas over the old carnal belief, and it receives the new light gladly. It is preserved, therefore, and is raised to higher expression. Rahab and her relatives were preserved alive, and Rahab later married Salmon, whose son Boaz became Ruth's husband.

All the people and all the animals of the city were to be utterly destroyed—devoted to Jehovah—which signifies that all that seems to be mortal and animal in the vital forces of the individual must be given up to spiritual expression in order that a transmutation may take place. Man should recognize only Spirit as active in his life. The silver and the gold, and the vessels of brass and of iron are to come into the treasury of Jehovah: All the ideas of substance, wisdom, strength, and so forth, all the ideas of value, and all of the inner functions and activities of the organism must be declared to be spiritual.

There is no turning to the right hand nor to the left, no deviating from the truth that is being declared and realized, if the victory is to be complete. "The people went up into the city, every man straight before him, and they took the city."

QUESTIONS

1. What, in consciousness, does Jericho represent?
2. What is signified by the phrase, "And Joshua rose early in the morning"?
3. What do the priests and the ark of Jehovah signify?
4. Explain metaphysically the seven priests, the trumpets, the blowing of the trumpets, and the compassing of the city seven times.
5. When is it that nothing can withstand the truth?
6. Give the significance of Rahab, and of the preservation of her and her relatives.
7. What is the one thing that man should recognize in his life?

Lesson 7, November 14, 1926.

Unity Subject—THE FRUIT OF SPIRITUAL FAITH AND ENTHUSIASM.

International Subject—CALEB'S FAITHFULNESS REWARDED.—Josh. 14:6-15.

6. Then the children of Judah drew nigh unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenizzite said unto him, Thou knowest the thing that Jehovah spake unto Moses the man of God concerning me and concerning thee in Kadesh-barnea.

7. Forty years old was I when Moses the servant of Jehovah sent me from Kadesh-barnea to spy out the land; and I brought him word again as it was in my heart.

8. Nevertheless my brethren that went up with me made the heart of the people melt; but I wholly followed Jehovah my God.

9. And Moses sware on that day, saying, Surely the land whereon thy foot hath trodden shall be an inheritance to thee and to thy children forever, because thou hast wholly followed Jehovah my God.

10. And now, behold, Jehovah hath kept me alive, as he spake, these forty and five years, from the time that Jehovah spake this word unto Moses, while Israel walked in the wilderness; and now, lo, I am this day fourscore and five years old.

11. As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, and to go out and to come in.

12. Now therefore give me this hill-country, whereof Jehovah spake in that day; for thou heardest in that day how the Anakim were there, and cities great and fortified: it may be that Jehovah will be with me, and I shall drive them out, as Jehovah spake.

13. And Joshua blessed him; and he gave Hebron unto Caleb the son of Jephunneh for an inheritance.

14. Therefore Hebron became the inheritance of Caleb the son of Jephunneh the Kenizzite unto this day; because that he wholly followed Jehovah, the God of Israel.

15. Now the name of Hebron beforetime was Kiriath-arba; *which Arba was* the greatest man among the Anakim. And the land had rest from war.

GOLDEN TEXT—*I wholly followed Jehovah my God.*—Josh. 14:8.

SILENT PRAYER—*I am always strong and courageous because I wholly follow Jehovah my God.*

The name Caleb means "bold, impetuous, capable, dog." These terms are characteristic of one who has developed a certain degree of faith; for example, Peter the disciple of Jesus. Caleb would not be discouraged because of the "giants" in the land of Canaan; he insisted that the Israelites were able to go up and possess the land; "he wholly followed Jehovah, the God of Israel."

A dog suggests the utmost degree of faithfulness. Caleb the faithful, the impetuous, represents enthusiasm as well as faith. You must make yourself enthusiastic before you will accomplish much. If you merely say "I am," and do not attach to the affirmation the qualities that you want to bring forth, little is gained. All the powers of the man are to be gathered about I AM.

Through spiritual faith and enthusiasm (Caleb), the I AM (Joshua) is ready and willing to enter the inner consciousness and possess the soul forces (the people of the land). Faith and enthusiasm not only give one courage to cross the flood of mortal thought (Jordan, in this instance) and in the power of the Lord overthrow the external or reflected state of consciousness that Jericho represents, but they also arouse in one the desire to undertake the overcoming of phases of material thought that seem to be the most difficult of all to meet and adjust. Caleb asked that he be given the hill country where lived the Anakim, whose cities were "great and fortified." He said, "It may be that Jehovah will be with me, and that I shall drive them out, as Jehovah spake." The phase of consciousness represented by Caleb is fully aware that all power

to overcome is in Jehovah, the I AM, or indwelling Christ; the Caleb consciousness is filled with the desire and determination to go ahead in the assurance of faith.

So Joshua blessed Caleb, and gave him Hebron for an inheritance. "Now the name of Hebron beforetime was Kiriath-arba." Hebron signifies the seat of conscious thought, and is situated in the front brain. As Kiriath-arba (city of Arba), its name before it passed into the possession of the Israelites, it signifies a group of strongly fortified thoughts belonging to the reasoning of the mortal mind in man. This phase of reasoning attributes strength, power, and reality to the outer world, instead of knowing that all power and reality exist in Spirit—in the unformed ideas of the one Mind. The meaning of Anakim is "giants." The Anakim were descended from Anak. Anak means "long-necked, giant, strength of Baal," and signifies the belief that the intellect functioning in material thought, or carnal mind, is the seat of power and the source of truth. This belief assumes large proportions in the mind of individuals who have not been awakened spiritually. It arouses intellectual reasonings against the truth, reasonings that can be overcome only by an unwavering faith in the true God (Spirit) and a thorough understanding that the things that appear have of themselves no sustaining power but are expressions of man's inner thoughts and words.

As a city of Israel, Hebron signifies an association of ideas; in other words, concentration. It also signifies spiritual brotherhood (the name means "alliance, conjunction, friendship, ford, company, league, a community"). When the Lord told David to go up to Hebron (II Sam. 2:1), he was pointing the way to harmonious coöperation between the indwelling love in the heart and the understanding in the head. The gathering of the tribes of Israel at Hebron to acknowledge David as king (II Sam. 5:1-5), represents con-

scious recognition by all the thought faculties that love shall reign supreme in consciousness (David signifies love). Such is the change that takes place in our conscious thoughts and reasonings when they are controlled and directed by Spirit instead of by mortal mind.

Great courage, faith, enthusiasm, and determination (Caleb) are necessary to our establishing spiritual understanding and trust in God in our outer realms of thought, which for a long time have been established in materialistic race beliefs. Hence we must awaken our Caleb state of consciousness, that we may go up and overcome the giants of mortal reasonings, who do so much toward hindering us from reaping the blessings of conscious oneness with the Divine—the source of all life, understanding, and good.

QUESTIONS

1. What does Caleb signify?
2. What do spiritual faith and enthusiasm enable us to do?
3. Of what is our Caleb consciousness fully aware?
4. What does Hebron signify as Kiriath-arba?
5. Explain the significance of Hebron after it passed into the possession of the Israelites.
6. What is necessary to our establishing spiritual understanding and trust in God in our outer realms of thought?

LESSON 8, NOVEMBER 21, 1926.

Unity Subject—STRENGTHENING OUR CONSCIOUS UNION WITH SPIRIT.

International Subject—JOSHUA RENEWING THE COVENANT.—Josh. 24:14-25.

14. Now therefore fear Jehovah, and serve him in sincerity and in truth; and put away the gods which your

fathers served beyond the River, and in Egypt; and serve ye Jehovah.

15. And if it seem evil unto you to serve Jehovah, choose you this day whom ye will serve; whether the gods which your fathers served that were beyond the River, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve Jehovah.

16. And the people answered and said, Far be it from us that we should forsake Jehovah, to serve other gods;

17. For Jehovah our God, he it is that brought us and our fathers up out of the land of Egypt, from the house of bondage, and that did those great signs in our sight, and preserved us in all the way wherein we went, and among all the peoples through the midst of whom we passed;

18. And Jehovah drove out from before us all the peoples, even the Amorites that dwelt in the land: therefore we also will serve Jehovah; for he is our God.

19. And Joshua said unto the people, Ye cannot serve Jehovah; for he is a holy God; he is a jealous God; he will not forgive your transgression nor your sins.

20. If ye forsake Jehovah, and serve foreign gods, then he will turn and do you evil, and consume you, after that he hath done you good.

21. And the people said unto Joshua, Nay; but we will serve Jehovah.

22. And Joshua said unto the people, Ye are witnesses against yourselves that ye have chosen you Jehovah, to serve him. And they said, We are witnesses.

23. Now therefore put away, *said he*, the foreign gods which are among you, and incline your heart unto Jehovah, the God of Israel.

24. And the people said unto Joshua, Jehovah our God will we serve, and unto his voice will we hearken.

25. So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem.

GOLDEN TEXT—*Choose you this day whom ye will serve . . . but as for me and my house, we will serve Jehovah.*—Josh. 24:15.

SILENT PRAYER—*I love Jehovah my God with all my heart, mind, soul, and strength; I seek in all ways to be true to my spiritual ideals.*

Again and again, if we are wise, we shall renew our covenant with our God; over and over again we shall review his promises and proclaim our faith in him and our determination to let him live his life fully in and through us. We shall do this until we become able to understand and to demonstrate Truth perfectly.

In the Ferrar Fenton translation of the Bible, the first part of verse 14 of our lesson reads: "So now look to the EVER-LIVING and serve HIM, with sincerity and truth!" We are not to stand in fear of our God or of the law, but we are to hold the principles of Truth in great reverence and respect; we are to look to (keep our attention centered on) the true source of our being—God, Spirit—and we are to be whole-hearted in our service of him. In order to do this we must put away the other gods that we served when we were in bondage to darkened ignorant beliefs. In other words, we must quit loving the things of the world and center our love on that which is true and eternal. "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon."

Our I AM (Joshua), or true inner Christ self, with its household (our highest spiritual consciousness), first covenants to be true to the God life, or spiritual living; but our outer, intellectual religious thoughts (Israelites) know little of what it means to "serve Jehovah." We make great promises but fall short of them, as the children of Israel did. This is not because we are not earnest enough at the time, but because the full entrance of man into spirituality is a growth out of the old and into the new, a growth which cannot be accomplished in a moment. This is signified by Joshua's words in verse 19 of our lesson. This verse is made clearer in a translation of the Old Testament made by Isaac Leeser, a Jew: "Ye will not be able to serve the Lord; for he is a holy God; he is a watchful God;

he will not have any indulgence for your transgressions and for your sins." This, with verse 20, reveals the word "Jehovah" here to refer to the law which knows no deviation from Truth, by which man reaps according to his sowing, whether good or evil.

In the Ferrar Fenton translation, verse 20 reads: "For you will forsake the EVER-LIVING, and you will serve seducing gods, and change and degrade, and destroy yourselves by following after what seems delightful to you!" When man gives the substance of his thoughts, words, and acts to the serving or fulfilling of earthly loves and desires instead of to God, he reaps inharmony—and seeming destruction, finally, if he persists in his error ways. Then in his ignorance he blames God for the evil reaping, but it is the direct result of his own sins; the law has become to him a destroyer because he works against his own life and good.

No one can cheat the law. God is a watchful God (not a jealous God, in the common meaning of the word); no one can ever get away from the central *I* of his being, or think and do evil and at the same time continue to reap good. We may as well take this into consideration early in our Christian journey. Then instead of deceiving ourselves, we shall bend our every effort to building up and expressing only that which is real and true.

In verse 22, instead of "Ye are witnesses against yourselves," Ferrar Fenton gives, " 'You are witnesses to yourselves that you have chosen for yourselves the EVER-LIVING,—to serve HIM?' And they said, 'We are witnesses.' " This passage means that when one covenants within himself to serve Jehovah, to live according to Truth, he sets into action in his being a spiritual force that will never cease its activities until he does come into the perfect understanding and demonstration of Spirit. If one makes such a covenant and

then turns willfully away from true spiritual living, he "shall be beaten with many *stripes*." (See Luke 12:47.)

Therefore when we agree within ourselves to bend our every thought and energy toward the good and the true, to the attaining of perfection, we must do according to verse 23 of our lesson. This reads, in the Ferrar Fenton translation: "Then, turn out those seducing gods which are in your breasts and bend your heart to the EVER-LIVING GOD of Israel." This shows very clearly that the strange gods are not things outside of ourselves, but are our own selfish, personal, limiting, perhaps carnal, loves and desires; we are to cease setting our affections upon transitory, earthly things (breasts symbolize affection); we must set our hearts upon the abiding things of Spirit. "Ye shall . . . find me, when ye shall search for me with all your heart" (Jer. 29:13).

"So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem." Shechem means "shoulder," and suggests here the responsibility that one takes upon himself when in his limited understanding he enters into a conscious agreement with the Spirit of God within him, and promises to be true—in all his loves, thoughts, words, and ways—to his highest spiritual ideals. This cannot be carried out by the personal will; the Israelites were not true to their vows. We are learning in this age, after many ages of hard experiences, that the only way for us to succeed in being true to God is to let go of the personal self, which promises so much and fails us so utterly, and *let* God live himself in and through us, in his way.

QUESTIONS

1. What does verse 14 of our lesson mean to us?
2. Why do we fall short of our promises to God?
3. What is the true significance of verses 19 and 20?

4. Is God a "jealous God" in the common meaning of the word "jealous"?

5. What is it that we may as well take into consideration early in our Christian journey?

6. What does one set into action when he covenants within himself to serve Jehovah (to live according to Truth)?

7. Explain verses 23 and 24 of our lesson.

8. Can one, by the exercise of the personal will, be true to God? How can one accomplish this?

LESSON 9, NOVEMBER 28, 1926.

Unity Subject—THE LIGHT OF TRUTH TRIUMPHS.

International Subject—GIDEON AND THE THREE HUNDRED.—Judg. 7:4-8, 19-21.

4. And Jehovah said unto Gideon, The people are yet too many; bring them down unto the water, and I will try them for thee there: and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.

5. So he brought down the people unto the water: and Jehovah said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink.

6. And the number of them that lapped, putting their hand to their mouth, was three hundred men: but all the rest of the people bowed down upon their knees to drink water.

7. And Jehovah said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thy hand; and let all the people go every man unto his place.

8. So the people took victuals in their hand, and their trumpets; and he sent all the men of Israel every man unto his tent, but retained the three hundred men; and the camp of Midian was beneath him in the valley.

19. So Gideon, and the hundred men that were with him, came unto the outermost part of the camp in the beginning of the middle watch, when they had but newly set the watch: and they blew the trumpets, and brake in pieces the pitchers that were in their hands.

20. And the three companies blew the trumpets, and brake the pitchers, and held the torches in their left hands, and the trumpets in their right hands wherewith to blow; and they cried, The sword of Jehovah and of Gideon.

21. And they stood every man in his place round about the camp; and all the host ran; and they shouted, and put *them* to flight.

GOLDEN TEXT—*Be strong in the Lord, and in the strength of his might.*—Eph. 6:10.

SILENT PRAYER—*All error in me is dissolved by the light of Truth, and Truth reigns supreme in my consciousness.*

The Israelites of Bible times were much like the people of today; they became involved in one difficulty after another. However, in each instance there arose some leader who succeeded in getting them out of their distress. Likewise, in response to one's higher, truer thoughts and desires (represented by the children of Israel), some Truth ideal is always revealed to one in his time of greatest need, and this Truth ideal guides the way safely to a right adjustment of his problem.

At the time of our lesson, the Israelites had lost their consciousness of the one true God to the extent that they were worshiping Baal, or materiality; they were putting their trust in outer conditions and appearances as the real things of life. If the Israelites were to be conducted out of darkness and the difficulties into which it had brought them, a capable leader had to be raised up. This leader was found in the person of Gideon Jerubbaal. Jerubbaal was the family name, and it means "contender with Baal." This name shows that Gideon came from a family naturally opposed to the rule of materiality. (The rule of materiality is that

state of man wherein material ideas and standards are his standards of thought and action.) Opposition to materiality found its culmination in Gideon, meaning "destroyer" (signifying denial, to a metaphysician).

Most men instinctively feel opposition toward the restrictions and limitations of the rule of materiality. Yet not realizing any other standard of action, they continue resentfully to worship Baal—to believe in the reality and power of outer limiting conditions.

Upon one's first awakening to the necessity for overthrowing these false standards, one is likely to become a destroyer, a mental revolutionist. Many persons today feel that they are divinely guided to overthrow present ruling standards, and they set about it in a destructive manner. The latter part of our lesson gives in symbol the true method of the spiritually guided reformer, as applied both to oneself and to present seemingly material forces.

When one is torn between fear and strife (a condition symbolized by Harod and Midian, verse 1 of the chapter from which our lesson is taken) he should remember that the only really effective thing to do is to pray. When one succeeds in opening his consciousness to the divine, he is capable of receiving true spiritual guidance (which comes from the Spirit of truth within) as to the best method of procedure. He is in the vicinity of Moreh (teacher). When one is in a teachable state of mind the constructive methods that are always characteristic of the Divine are revealed; working by these methods, one is assured of victory.

This point in connection with the victory that is recorded in the lesson is unmistakably clear: The accomplishment of the Israelites was the direct result of the power of Spirit. Only 300 Israelites were chosen to do this great feat, but they had to have discrimination and judgment. The act of kneeling down on hands and knees and drinking from the brook indicates a lack of

discrimination. People who are thus lacking mentally drink in everything that comes their way; thus they load their minds with all sorts of thoughts, good, bad, and indifferent. Those who are represented as dipping the water up in their hands and drinking it, use discrimination. They think about what they are doing, and are safe executives.

The Israelites who were chosen to overcome the Midianites were given no destructive weapons. To each one was given a trumpet, a pitcher, and a light within the pitcher. The pitcher represents whatever in consciousness contains the light of Truth; the trumpet, that which proclaims the coming triumph of Truth—the power of the word. Man needs but the light of Truth and the ability to proclaim Truth, in order to gain the victory over apparently opposing forces. Truth demonstrates when the individual enthrones it in his mind and proclaims it as the power by which he lives; walls of opposition melt away and Truth unmistakably reigns supreme.

QUESTIONS

1. What does Baal symbolize? What is the meaning of Gideon Jerubbaal?
2. What is often the case when one awakens to the falsity of material standards?
3. What is the reforming method of one who is truly guided by the voice of God?
4. What is the real power back of all true accomplishment?
5. What is the significance of the two different ways in which the Israelitish men drank at the brook? Why were they tried in this way?
6. What do the trumpet, the pitcher, and the light in the pitcher, respectively, represent?
7. When does Truth demonstrate?

God's goodness fills the universe.—*Selected.*

HEALTH

My blessings from the Lord are health and strength unlimited.

When we are grateful and thankful we open our minds to a marvelous inflow of spiritual life. Although our thanks may be for some good received from a temporal source, the law works to the enrichment of our whole consciousness if we are grateful and express ourselves in some form of thanksgiving.

Understanding of this law should make us all more faithful in its application. We should always express thanks for every good received; doing that, we shall receive more abundantly.

When we give thanks to men, we increase the inflow from that source—when we give thanks to God, we open up the unlimited resource from which everything originally comes to all men. Then let us thank God for health and strength unlimited.

HEALING THOUGHT

November 20 to December 20

My blessings from the Lord are health and strength unlimited.

PROSPERITY THOUGHT

November 20 to December 20

My blessings from the Lord are prosperity unlimited.

PROSPERITY

My blessings from the Lord are prosperity unlimited.

The prophets of old knew the increasing power of giving thanks. "Praise ye Jehovah," is repeated again and again in the Psalms because the Psalmist knew that praising and thanksgiving divinely directed tap the mighty reservoirs of infinite mind.

When we thank the Lord for support and supply, we magnify the thought-stuff out of which all things are formed. Before Jesus increased the loaves and the fishes for the five thousand, he looked up to heaven and blessed the food at hand. Jesus did in a large way what we are doing in a small way. But we can enlarge our capacity by following his methods.

Proclaim the Lord as the source of your prosperity. Thereby you will open the windows of heaven and showers of blessings will be poured out upon you.

THE CHRIST SPIRIT

The following excerpts from exchanges are evidence of how the Christ principles are being put into practice in various parts of the world, although some of these extracts do not wholly reflect Unity's views.

ANSWERED PRAYERS

On April 14, 1926, Unity received this appeal:

Chicago, April 7, 1926

Unity School of Christianity,
Kansas City, Missouri.
Dear Christians:

I have heard of your wonderful work, through Mrs. ——— ———. You are doing her so much good! In Jesus' name I beg you with all my heart to pray for me. I am one of His children. Life seems so hard for me; I am a widow, and I have not walked for more than ten years, though I will not give up. The way is so dark! I have been a Christian over twenty-five years! My landlord was here to see me yesterday; he said that he had to give me a five-day notice. I have until Tuesday. Please pray for me, I beg of you with all my heart.

F——— P——.

P. S. "The Lord is my shepherd; I shall not want."
F. P.

This case received Silent Unity's ministry. On May 13, 1926, the following letter was received from this woman, for whom Silent Unity had been praying:

Chicago, May 12, 1926.

Unity School of Christianity,
Kansas City, Missouri.
Dear Christian Friends:

On the 17th of April I received your letter and also your instructions. You have done me so much good I hardly know how to thank you. The more I read the instructions, the more I understand. I had been in a wheel chair for nearly eleven years—couldn't stand. Last Saturday I walked two blocks and walked up three flights of steps. Please continue your prayers for me. "The Lord is my shepherd; I shall not want."

F——— P———.

I CANNOT DRIFT BEYOND HIS LOVE AND CARE

Last summer a number of newspapers printed an account of a remarkable escape from a terrible death at sea. The Vancouver (British Columbia) Province headed the item, "Sailor Swept Overboard in Tropical Sea Wins Battle with Sharks and Vultures." And to Truth students the incident has an added interest in that it furnishes one more evidence of the fact that God answers prayer.

A few days after the news item appeared in the newspapers a correspondent to the Vancouver Province wrote as follows:

The account given is not quite as remarkable as the actual facts which came to my knowledge some weeks ago in a letter from my brother, Lieut.-Commander John C. Brown, R. N. R., who is chief officer on the "Ripley Castle" and was in command of the vessel at the time the accident and rescue took place. According to this account, my brother attributes the marvelous escape of this man to an extraordinary miracle brought about in answer to prayer and relates the circumstances as follows:

"The vessel, on its way from New York to Cape Town, South Africa, was at midnight in a tropical latitude where the sea is known to be infested with dangerous sharks, when a "trimmer," named Madison, going up on deck for a drink of water, fainted and knew no more until he found himself struggling in mid-ocean with the lights of the vessel rapidly disappearing. Realizing the human hopelessness of his position, he breathed a prayer to God for help and was wonderfully comforted and calmed so that for more than an hour he was able to keep afloat while the birds of prey circled menacingly around but did not touch him and a small fish took a bite out of one leg; but during the whole time he was not attacked by a shark. He continued in this appalling condition to pray earnestly for deliverance and to his astonishment, fully an hour and a half after he had fallen overboard, he saw the steamer lights reappearing over the horizon, and very shortly after was rescued comparatively unhurt."

The remarkable feature of this narrative is that my brother, when Madison's absence was reported to him and

without the least idea of when or where he had disappeared, ordered the vessel put about in the darkness and slowly steamed back over the trackless ocean while he definitely prayed that God would permit him to discover the whereabouts of this man and keep him from being devoured by sharks.

A NEWSPAPER MAN'S FORECAST

The Rev. Elwood Worcester, of the Emmanuel movement, says in an article in the May number of Applied Religion:

A newspaper man told me the other day that, at the beginning of the war, one of the foremost editors of the country, in conference with his coworkers, said: "Gentlemen, today the war and politics are our great concern; but fifteen years hence religion will occupy the center of the stage. Therefore I advise you to read your Bibles." Today, secular papers like the New York Times and The World regard religious interests as the first news of the day, and people are willing to listen to more serious, thoughtful discourses.

AT CONEY ISLAND

We often hear it said that people everywhere are eager for the Truth message. Even so-called pleasure seekers turn aside from entertainment to Truth when Truth is presented to them—at least, such is the case at one of the side shows at Coney Island. At the Dreamland side show a four-page Truth pamphlet, "The Power of Love," is sold for ten cents a copy. We are told that this leaflet is a more popular seller than any other four-page leaflet at the same stand, and that people seem eager for the message.

If we love one another, God abideth in us, and his love is perfected in us: hereby we know that we abide in him and he in us, because he hath given us of his Spirit. . . . God is love, and he that abideth in love abideth in God, and God abideth in him.—*I John 4:12, 13, 16.*

"Be still, and know that I am God."

The Society of Silent Unity is the department of the Unity School that helps to bring our absent friends into closer touch with the Holy Spirit.

People everywhere are struggling with life's problems and failing to solve them because they do not know how to get the help of the Holy Spirit.

It does not matter how serious your problem may seem, there is a power that will assist you to solve it. What you need is a better understanding of that power and your relation to it.

For more than a quarter of a century Silent Unity has been showing people in all parts of the world how to escape ills of every description—ills of mind, body, and affairs.

If you are sick, the Holy Spirit will heal you; if you are in financial need, the Holy Spirit will show you the way to prosperity; if you have been unjustly treated, the Holy Spirit will restore your own to you; if you are unhappy, the Holy Spirit will adjust conditions for your family and for your friends and will bring about harmony.

Silent Unity makes no charge for its services. Its work is a work of love and is supported by those who love to give to a good cause.

Write to us freely, wherever you are. We can, through the Holy Spirit, reach you in the remotest corner of the world. Your letters will be held strictly confidential.

UNITY SCHOOL OF CHRISTIANITY
SILENT UNITY DEPARTMENT
917 Tracy, Kansas City, Mo.

EXTRACTS FROM LETTERS

Written by Silent Unity

IT IS NEVER TOO LATE TO MEND

I made a mistake in my life and I am suffering for my transgressions. Nothing is right. If I could only close the door on the past! But I am tied to conditions. I feel that, since I have made my choice and taken the wrong way, God cannot help me. Will you pray for me?

There is no reason why you cannot, right now, turn from the way which has brought you nothing but unrest, and take the opposite way, the way of divine love.

You have already started on the opposite way, for you are seeking the good that you feel your soul is desiring. Begin in mind first. You do not have to begin your redemption by setting everybody else right. Forget others and their affairs, and just turn your thoughts in the direction in which you want to go, toward the good (God); faithfully, persistently, keep them directed that way.

When there seems to be only evil, seek beneath it for the good, for beneath every outer thing or condition there is always the peacefulness of God that can never be disturbed by the condition of outer things. When you seek this, you come into touch with it and it flows into your soul, healing all hurts. To demonstrate truth one does not have to wait until he gets to some peaceful place; nor does he run away from error conditions of any kind, and then say that he has demonstrated over them. The true overcoming is to demonstrate just where one is.

God is everywhere and he manifests good wherever the way is opened. Your desire for goodness is now giving him an opportunity to manifest for you. Keep your thoughts searching toward him and you will find your situation gradually changing for the better. It

is never too late to mend. Let this prayer give you joy and courage:

Bless Jehovah, O my soul,
And forget not all his benefits:
Who forgiveth all thine iniquities;
Who healeth all thy diseases;
Who crowneth thee with lovingkindness and tender mercies;
Who satisfieth thy desire with good things.

WOMEN IN THE CHURCH

Will you please explain the meaning of I Corinthians 14:34, 35? Is this text to be taken literally?

We should not interpret I Corinthians 14:34, 35 literally. The text runs: "Let the women keep silence in the churches: for it is not permitted unto them to speak; but let them be in subjection, as also saith the law. And if they would learn anything, let them ask their own husbands at home: for it is shameful for a woman to speak in church."

This passage teaches us that the feminine, in both men and women (that is, love and sentiment) should always express through wisdom, which is the masculine quality. If one gives way to the affectional and emotional side of his nature apart from good judgment and understanding, he may act very unwisely, and his actions may even be "shameful." Love should be guided by wisdom, just as wisdom should, in all its expressions, be influenced by love. In the perfectly balanced individual, love and wisdom are unified and they work together.

Taken literally, Paul's admonitions to women (wherein he tells them to be in subjection, and so forth) may have been considered good counsel at the time he gave them; but they do not belong to this day and age. We believe that they never were the will of God. Jesus Christ never taught anything of that nature, so far as we have record of his teachings. The subjection of woman to the caprice, selfishness, and limited under-

standing of man came about as a result of a consciousness of sin and evil (see Genesis 3:17). In the beginning, man and woman were made equal. Through Christ, both men and women are to be fully redeemed from the "curse" of a broken law; thus all seeming inequalities and errors are to be obviated.

We are surely living today in the time of the fulfillment of the prophecy given in Psalms 68:11:

> The Lord giveth the word:
> The women that publish the tidings are a great host.

Nothing (certainly none of Paul's writings taken literally) can keep women from acting according to the great urge of the Holy Spirit within them; so the world at large may just as well submit to the inevitable. The Lord seems to be no respecter of persons, but pours out his Spirit upon all, and puts within both men and women the divine urge to spread Truth. We have no inclination to question the channels through which the Holy Spirit sees fit to express.

No, we do not take literally such writings of Paul's. If we took them literally we should be forced to conclude that in them Paul was simply speaking from the limited standards and customs of his day, and not according to the Christ truth. But we interpret the Scriptures metaphysically, or as applying to the overcoming of errors in individual consciousness and the making of necessary adjustments there. In this way we get very helpful ideas from even the parts of the Bible that would yield nothing of value if taken in any other way.

O Thou by whom we come to God,
The Life, the Truth, the Way,
The path of prayer thyself hast trod:
Lord, teach us how to pray!

—*James Montgomery.*

SILENT UNITY HEALING

"What hath God wrought!"

[In writing Silent Unity for help, be sure to give your full name and address.

We will forward letters to the authors of testimonials. Send letters unsealed, giving post office address and initials of the person and name and date of periodical from which testimonial was taken.—*The Editors.*]

HEALTH

Namtu, N. S. S., Burma—A short time ago I asked for your help to relieve a pain in my side. My side is now entirely well. I thank God and Unity.—*Mrs. J. E. N.*

San Pedro, Calif.—I wrote asking for prayers that I might be healed of a serious hip trouble. In a few days after I received your answer I felt much better. I now am healed. I thank God and Unity.—*Mrs. F. H.*

Chicago, Ill.—A few days ago I wrote asking prayers for the relief of severe pains in my back. I am happy to report that I have been entirely relieved. You may discontinue your prayers. I cannot find words with which to express my gratitude to God and to you.—*C. A. G.*

New Orleans, La.—Since I have been corresponding with you I am feeling much better in every way. I had been suffering from headache, which would appear at certain times every day. This condition had existed for more than seven months. The error has now passed away, thanks to Silent Unity.—*E. O. A.*

Delavan, Wis.—I wrote you several times asking for help for Mrs. H. W., who was seriously ill. I am glad to report that she is looking better than she has looked in four or five years, and the growth that had troubled her has been dissolved. She is gaining in strength, and is coming back in a miraculous way. We both thank you for your help.—*E. A. B.*

Geneva, Ohio—I want to thank you for your wonderful help in healing my daughter of poison ivy rash. After sending the word to you we could see a decided change for the better, and within twenty-four hours the soreness had left and the poison had quit spreading.—*Mrs. J. C. M.*

Kansas City, Mo.—My little son's leg was broken. I want to thank you for your prayers, for I feel that they

caused his leg to be straight. The leg seems as long as the other one, although the doctor said that it would be two inches shorter.—*Mrs. C. S. E.*

Chicago, Ill.—Two weeks ago I wrote you, asking for your prayers for my mother, who was, the doctors said, dying. They said that she would not live for more than two or three weeks. I knew that with your coöperation God would bring her back to us. I asked that I might bring her to my home. I brought her home a few days after I wrote you, and she is improving very fast. Her reason has come back to her and her mind is clear. May God bless you in your good work.—*Mrs. J. H. M.*

Wilson, Okla.—My brother-in-law, for whom I asked prayers, is improving rapidly. He was paralyzed from his hips down, but now he can walk as well as he ever did. The doctor said that his rapid recovery was a miracle. We praise the Lord, and we thank Unity for its prayers. —*Mrs. A. D. D.*

Daleville, Miss.—Before you prayed for me, I was unable to walk. Now I am able to do all my work and I never feel the symptoms of rheumatism. I thank God and Unity.—*O. B.*

Mankato, Kans.—I wrote to you asking for prayers that I might be healed of erysipelas of the face. Through God and your prayers I am healed. I am inclosing a love offering in appreciation of the help you have given me. —*C. M. E.*

New York, N. Y.—Before I wrote you, the pains around my heart were so severe that I could not walk more than a block without having to stop and rest. Now the pains have left me and I am healed.—*M. K.*

Saginaw, Mich.—I wrote you more than a month ago, asking your help for Mrs. C——, who had a cancer on her nose. I am happy to tell you that she is now healed. —*Mrs. J. E. J.*

Brookhaven, Miss.—I wrote you asking prayers that my father might be healed of a nervous breakdown and of eye trouble. I thank God and Unity, for my father is restored to health and can see as he never could see before. —*R. E. L.*

Albany, Calif.—I wired you night before last, asking help for our friend who was suffering severely from hiccups following an operation for double hernia. The doctors and the nurses had despaired of saving him. About the

time that you should have received my wire, the hiccups ceased. He is now getting along well.—*M. E. S.*

Brooklyn, N. Y.—I wrote asking prayers for my husband, who was suffering from rheumatism and from bladder and kidney trouble. I am thankful to say that he is better and has gone to work.—*Mrs. C. W.*

McGregor, Iowa—Through Unity prayers, God has wonderfully healed me of piles. I am very grateful.—*Mrs. A. F. D.*

Detroit, Mich.—I asked your help that my brother might be healed of heart trouble and rheumatism. I am thankful to God and to you that he is healed.—*A. C.*

Twodot, Mont.—Some time ago I wrote asking prayers for the healing of a kidney disorder and that I might discontinue meat-eating. My kidneys are well, and I have lost the desire for meat.—*Mrs. C. F. W.*

Santa Monica, Calif.—I asked you for prayers for my son, that he might be healed of an infected throat. Shortly after I wrote to you he seemed better, and he is now well. I thank you for your help.—*Mrs. R. L. D.*

Las Cruces, N. Mex.—About two weeks ago I wrote asking prayers for Mrs. F——, who was suffering greatly from asthma. When she came here, no one thought that she could live. Eight days later, thanks to God and Unity, she went home a well woman. I cannot thank you enough for your interest.—*F. M. S.*

Uvalda, Tex.—I wrote you asking for prayers. I was suffering from what my family physician called tumor of the breast. He said that I could not be cured without a surgical operation. In less than twenty-four hours after I wrote you I began to get better, and now I am well and happy.—*Mrs. S. E. H.*

New York, N. Y.—Some time ago I wrote you concerning piles, from which I was suffering. You sent me a statement to hold several times a day. I held it regularly, and the trouble seems to have gone altogether. I feel very grateful to you; through God's mercy, I have been healed. —*M. B.*

PROSPERITY

London, England—Already our prayers have been answered. I now have the position that I was so anxious to get, and my future looks prosperous. I am grateful for the divine help that I have received, and for your prayers in my behalf.—*D. P.*

Berkeley, Calif.—I wrote you some time ago asking prayers that I might obtain work. The prayers were truly answered. I got more work than I could do and it is just the kind that I am best fitted to do.—*M. W. D.*

Little Rock, Ark.—Since we last wrote you we have been enabled to sell our place and build a beautiful new home—just like we have been wanting. God has indeed blessed us!—*Mrs. W. D. P.*

Los Angeles, Calif.—I asked for prayers to assist me to secure employment. I now have an excellent position, so you may discontinue prayers for me.—*V. E. P.*

Arcadia, Fla.—I wrote you about a month ago asking for prayers that my husband might obtain work. He now has a position. I thank God and Unity.—*Mrs. T. L. D.*

New Rochelle, N. Y.—I thank you for your prayers. Before I received your letter the rooms were rented. I thought when I first began to read your testimonials that you had a few testimonials from real people and made up the rest yourselves; I am thankful to say that I have learned better. Each time that I have written to you asking for help, the answer has been given me before I received your letter.—*Mrs. E. L. G.*

Detroit, Mich.—I wrote asking your prayers that I might find a position quickly. I secured a position very quickly and I am very much pleased with it. I am working in pleasant surroundings, the company is congenial, and the salary is better than I expected. I am daily overcoming fear and timidity. I am very grateful to God and to Silent Unity for all these blessings.—*V. L.*

Vancouver, B. C., Canada—A few days after you wrote me, believing that things would turn out well for us, my husband received a $25 raise in salary. I cannot tell how grateful I am.—*Mrs. P. W.*

Rock Island, Ill.—I wrote to you asking for prayers that I might be able to pay my taxes. I did not know where the money was coming from, but it came just in the nick of time. The great value to me in this demonstration lies, not in the fact that my prayer and yours was answered, but in the great change which came about in me. A few days before the money came I suddenly let go of all tenseness, all striving, and simply knew that right would prevail. If the money had not come, my home would have been sold for taxes. May God continue to bless you!—*E. T. S.*

Chelsea, Mass.—It is with great happiness that I report

our realization of true prosperity. It has manifested in my husband's complete abandonment of drinking, and a consequent devotion to business, which is bringing in money so that we are clearing up many bills. I expect very shortly to be entirely out of debt. We are a very happy household, giving praise constantly.—*Mrs. P. F. M.*

Santa Barbara, Calif.—Some weeks ago I wrote to you in regard to a position. I am happy to tell you that I have found a far better position than I ever have had before, and I receive larger wages. I thank God and Unity for the great help that I received. Since I have found Unity, life looks bright and happy.—*H. Z.*

Jefferson, Iowa—I wrote to you asking your prayers that my son-in-law might find a position. In a few days he had a position as good as the one he had held previously. He is much pleased.—*Mrs. M. A. D.*

Jefferson, S. Dak.—Some time ago I wrote you, asking prayers that my husband might find work, as he had been out of work for nearly a year. Last Tuesday he received a letter from a contractor, telling him to come to work. We thank God and Unity.—*Mrs. C. J. M.*

Wilkes-Barre, Pa.—I wrote to you asking prayers for my husband's success. Before you had a chance to answer, he had the offer of three positions. I cannot thank you enough for the answer to your prayers and mine.—*Mrs. F. R. H.*

Wendell, Idaho—I can never express in words my gratitude to you for helping us find the true way to prosperity. My husband has a good job, we have a nice place to live, and the neighbors are friendly and very nice. I am more contented than I have been in years. My husband has become a firm believer in Unity.—*Mrs. C. L.*

Seattle, Wash.—I had just placed the stamp on the letter I wrote you asking for help that I might find steady work, when the telephone rang. A former employer asked me to report for work the next morning. I have the best paying position I have ever had, and I am very grateful to God and to Unity for this blessing.—*L. R.*

PROSPERITY BANK

Jacksonville, Fla.—I have not been without a prosperity bank in four years. The bank drill helps wonderfully to rid the mind of thoughts of lack and limitation. I owe my

health, my peace, and my prosperity to the Unity teaching, which directed me to God.—*E. S.*

Connersville, Ind.—When I wrote to you I was almost blind in my left eye, and I was weak and unable to work. I sent for a prosperity bank and asked for prayers for health and prosperity; also, I subscribed for Unity magazine. I have regained my sight and my strength, I have put on weight, and I have become prosperous.—*Mrs. S. B.*

Dayton, Ohio—While using the prosperity bank I demonstrated a trip that I wanted to take and many useful things I needed for it. Best of all, I have learned that prosperity does not consist only of dollars and cents, but of everything that expresses God. My greatest demonstration has been the expression of love from every source, for which I truly thank God and Unity.—*Mrs. F. T.*

Los Angeles, Calif.—Next Saturday I will have used my second bank. We were so head-over-heels in debt that I didn't know which way to turn; I would try to cut down on my groceries, and the money would just fly. Since I have had the bank, we have such good food, and my allowance seems to be like the widow's oil. As for the debts—we shall have them all paid soon. We never had had any money in the bank since we had been married, but now we have opened a bank account. I give thanks for the wonderful understanding of God that Unity has brought me. —*Mrs. E. A. S.*

Denver, Colo.—I am blessed daily! My two little girls and I each put in one of the three dimes every week, and say the prosperity thought. Little Six-year-old has the idea that since one holds the thought while putting in the dime, one must therefore put in a dime whenever one holds the thought—so nearly all our dimes go in. I asked Nine-year-old if she understood my explanation of inexhaustible resource. She was still just a moment, and said, "My never empty hand."—*Mrs. H. R. B.*

FROM CHILDREN

Lake Charles, La.—I am writing to you to thank you for the help I have received through your prayers. I tried to carry out your instructions and used The Prayer of Faith every morning and every night. I am very glad to tell you that I have been promoted to the third grade.—*S. I. C.*

Salem, Ohio—I am very grateful for all that your

prayers have done for me. I asked you to help me with my commencement oration and it was only through God and your help that I wrote. I delivered it with great success. Many persons have told me that my speech was the best of the evening.—*J. O.*

Waukegan, Ill.—I wrote you asking for help in my school work. I am thankful to say that I passed my tests with good marks, and graduated. I inclose a thank offering, which I earned myself.—*M. M.*

RECORDS

Los Angeles, Calif.—The records are wonderful! A friend of mine was distressed about her affairs. One day she came in and heard the prosperity record, and in a few hours a great change came for her. She said that it was through hearing the Unity record.—*E. P.*

Louisville, Ky.—It is about twenty years since I have been able to hear preaching or lecturing. Now, through Unity records, I can hear Mr. Fillmore's talks, and they are making a new woman of me. No person who can hear will know what a blessing these records are to me. God bless Unity!—*W. E. D.*

CORRESPONDENCE SCHOOL DEPARTMENT

Sault Ste. Marie, Ont., Canada—I know that I am growing spiritually and I am encouraged. One very remarkable feature about the Unity teaching is that if one tries to believe and persists in looking for the light he cannot become discouraged. The correspondence course lessons have been the means of bringing to me peace of mind. A few months ago I clamored for external things and for excitement, and I was dependent upon human companionship; I was restless and discontented. Now I spend much time alone, and yet I am happier than I ever have been before. This is a marvelous change for me and I feel as though I were living in a new world. I am very grateful to God and to you for teaching me how to think rightly, so that I can make my world as I want it. I have discovered why work which had much repetition used to bore me; now I know that it was not the work which bored me, but my own untrained thoughts which wandered from one false appearance to another. It is great to know the secret of making any kind of work attractive. Many other seeming mysteries have been disclosed to me during my search for free-

dom. I am inclosing $5 for the lessons. Many, many thanks for your kindness.—*N. K.*

RADIO

Freeland, Mich.—I enjoyed Unity radio services last Sunday.—*Mrs. E. E. B.*

Beloit, Wis.—I should like to inform you of my excellent reception of your station. For more than two years I have enjoyed programs broadcast by WOQ.—*H. H.*

Oklahoma City, Okla.—Permit me to express my appreciation of the banjo orchestra program broadcast from station WOQ last night. Reception was unusually good, though local weather conditions were not favorable. Your station came in with volume equal to local stuff, and the artists were making harmony that was so good that I stayed on until your station signed off.—*V. H. C.*

Martin, Tenn.—The program broadcast from WOQ last night was very fine. It came in more clearly than anything I have ever had from WOQ before.—*R. A. B.*

York, Ala.—I enjoyed your program last night. This is the first time that I have picked up your station. Reception was strong and clear.—*G. W. C.*

APPRECIATION

Bourne, Lancaster, England—I gave a copy of Christian Business to a man. Two days later I saw him again. He thanked me and said that he had never seen anything like it. I asked him why he did not subscribe for it. He replied that he had ordered it the day before. He was the principal of a business college.—*J. C. S.*

Scottdale, Pa.—I have been studying the book, "Lessons in Truth," for several weeks, and I love it. I have read and reread it. Each time I read it I learn something more and I receive new blessings in different ways. I find it very easy to follow the blessed teaching. I have always felt that there was something lacking in my Christian life, and this blessed book has filled the vacancy. The light of Truth is turning dark night into brilliant noonday for me. God bless you all for your good work.—*Mrs. F. M. S.*

New York, N. Y.—Unity is a stimulant to a tired and discouraged mind. It is a friend of the depressed. I have applied it to the best of my knowledge and I am confident that it has done me good. Success to your wonderful cause! —*P. G.*

Hamilton, Ont., Canada—I cannot say how much I love Unity Daily Word, Weekly Unity, and Unity magazine. Life would seem very empty without them.—*M. H.*

TITHING

Los Angeles, Calif.—Please find my tithe inclosed. Before I began to tithe I could not see how I could possibly spare any part of what I was earning, because I did not have enough money to cover my expenses. Since I have been tithing I have not needed the part that I tithe. I always have enough to pay my bills on time and have some left over. I am thankful to God and to Unity for divine light.—*M. C. D.*

Toronto, Ont., Canada—I have been tithing since the first of the year, and I shall never go back to the old practice of haphazard giving. I have found the greatest satisfaction in giving a tenth to the Lord, and I consider it a great pleasure to have the privilege of handling the Lord's money.—*Mrs. M. A. R.*

Portland, Oregon—We are sending you some tithe money, in recognition of God's abundance, and we thank you for your splendid work. We are learning not to limit the channels through which good may come to us. We find that the practice of tithing brings us greater spiritual understanding and a realization of the ever present abundance.—*Mr. and Mrs. M. B. C.*

Toledo, Ohio—I am inclosing my tithe. Since I began to tithe I seem to have money for all my needs, and some to spare.—*Mrs. G. E. B.*

FREEDOM

Gary, Ind.—I have much for which to be thankful. My husband has stopped drinking and he is like a different man. God and Unity did this and I cannot praise them enough.—*Mrs. B. E. R.*

Glasgow, Mo.—I am thankful to God and to Unity for the help that I received in freeing my husband from the bondage of false desires. He seems a changed man and my home is peaceful and happy.—*Mrs. R. G.*

Webster Groves, Mo.—I wrote you asking prayers for the freeing of my husband from the habit of smoking. I followed your instructions and today he told me that he had lost all desire to smoke.—*F. M.*

PUBLISHERS' DEPARTMENT

UNITY PERIODICALS

Subscriptions Payable in Advance

Unity magazine. The official organ of the Unity movement. Monthly .....$1 a year

Weekly Unity. Devoted to short articles on practical Christianity .....$1 a year

Wee Wisdom. Truth in interesting story and picture form for the wee folk. Monthly .....$1 a year

Christian Business. Teaches the practical application of Truth to business. Monthly .....$1 a year

Unity Daily Word. A monthly manual of daily metaphysical studies .....$1 a year

Unity Sunday School Leaflet. Explains S. S. lessons for children. Weekly .....$1 a year

Unity Local Program. Gives program of activities at headquarters. Weekly .....$1 a year

Unity Healing and Prosperity Records. Monthly statements spoken by Charles Fillmore....$3 a year

Youth. A monthly magazine for the youth of high school age .....$1 a year

Single copies of all Unity periodicals, except the Unity Records, are $.10 each. Single issues of the Unity Records are $.30 each. Sample copies of these periodicals, except the records, will be sent free upon request.

PLEASE HELP US PROVIDE AN IDEAL SUBSCRIPTION SERVICE

You can do this by complying with the following suggestions:

(1) When giving a change of address, always give your old address as well as your new one. Also be sure to mention the name of each Unity periodical to which you are a subscriber.

(2) Always sign your name and address the same way. If your name and address is not correct on the wrapper of this magazine, kindly call this fact to our attention.

(3) Avoid sending currency in ordinary mail. Remittances may be made by personal check, bank draft, money order, or registered letter.

If this magazine came to you in a pink wrapper, your subscription expires this month. In that case, a subscription blank is inclosed for your convenience in renewing.

"THE VICARION" A MASTERPIECE

Leading metaphysician so describes new novel from Unity press

"The Vicarion" portrays romance linked with the deepest metaphysical possibilities. Jules Verne gave prophecy in the tales that told of startling achievements while those achievements were yet remote in time. Bellamy's at one time daring work, "Looking Backward," has been discounted by the actualization of more than he ventured to write. Jesus Christ worked miracles—and said: "I have yet many things to say unto you, but ye cannot bear them now."

Any one who is informed of recent developments—mental, psychological, and scientific—would hesitate seriously to question the existence of a condition and a possibility such as are presented by "The Vicarion." The story, which dates forward five years, is of a young man who discovers how to capture the records etched in the ethers by the acts of humanity. He understands how to release these records. Perfect fidelity in every way characterizes the reproductions of events enacted hours or ages previously. Sight, sound, odor, testify of reality. Delighted, thrilled, awed multitudes abandon the usual interests of life to attend the extraordinary entertainment provided by the "vicarion."

The narrative moves quickly, is punctuated by vivid, dramatic episodes, and leads the reader eagerly to a logical finale.

It is a book that expands the imagination, challenges faith, and quickens expectation.

The author's style is rapid, clear, cameolike, in the presentation of theme, in the development of detail. The work is complete in all respects. Subject, language, and logic true to the plot unite to make of it a masterpiece in its own realm.

This very interesting book, by Gardner Hunting, is the latest product from the Unity press. It may be purchased from Unity School or from bookstores everywhere for $2 a copy.

UNITY SCHOOL OF CHRISTIANITY

917 Tracy, Kansas City, Mo.

PUBLISHERS' NOTES

Advertising and Selling, in a recent issue, carried the following comment on the National Electric Light Association's convention at Atlantic City:

"Out of all the welter of words one sentence stuck in my memory and stands out above all the others. It was one of the picturesque utterances of William Allen White: 'We are all service peddlers, with our packs on our backs, offering our wares to whom?—to each other.' Actually there is no vague mass market. We all earn our daily bread buying and selling among ourselves. When we misrepresent, we misrepresent to our friends next door, or to the men and women we meet in our business and social activities. To each other, in short."

Business publications, general magazines, prominent civic characters—all combining in a plea for better business—or should we say finer business? This, from the start has been the mission of our magazine, Christian Business—to plead for and to illustrate the practical application of the teachings of Jesus Christ in modern business. If you have not already familiarized yourself with this little magazine of business principles and practices, if you are not applying its teachings to your own business, you are overlooking one aid to keeping step with modern business in its march toward finer business.

Permission has been granted by Lily L. Allen for Unity to publish the James Allen booklets for sale in this country. Unity has had these booklets for resale but has not before published any of them. This edition will be produced in our standard booklet size and style. The only volume yet complete is "Morning and Evening Thoughts." The price, in this new edition, is $.35 a copy. New editions of "Out from the Heart" and "Through the Gate of Good" will be announced in the very near future.

The editors of Unity magazine, in announcing plans for the coming year for this magazine, say: "For the year 1927 we intend to feature a certain topic each month. For January, the principal theme will be 'Omnipresence;' for February, 'Divine Guidance;' for March, 'Healing;' for April, 'Faith;' for May, 'Prosperity;' and for June, 'Justice.'" Themes for the other months will be announced later.

Since we first offered for sale our 10-inch, double-face healing records, we have had many requests, from friends and admirers of Charles and Myrtle Fillmore, for records produced by these leaders. It was with sincere pleasure then that we announced records on which were reproduced the voices of these two teachers. The Prayer of Faith is the message that Myrtle Fillmore chose to send out to her friends. It is given just as she gives it each Sunday morning at the Unity church services. "Consecration of the House" is Charles Fillmore's selection for his first 10-inch record. On the other side of Mrs. Fillmore's number is a very beautiful organ solo, "He Leadeth Me." Backed with the "Consecration of the House" is an orchestration of "River of Eden," especially adapted for meditation periods. These records, as well as all our other 10-inch records, sell for $1 each.

An order for the second edition of "Selected Studies," by Imelda Octavia Shanklin, has already been sent to the printers. Five thousand copies of this book were issued in the early summer of this year and that edition, at the present rate, will be exhausted before the 1st of January. Miss Shanklin's works are always very popular but this, we believe, is proving the most popular one of them all. Simple but forceful, carrying with it the same fiery enthusiasm that one feels in Miss Shanklin herself, this book will prove an invaluable addition to your Truth library. It is published in only one binding and sells for $.75 a copy.

One of the most elaborate productions that Unity has ever attempted is the publishing of a metaphysical dictionary. Months of editorial work have already been given to collecting and editing the material for this book, and there is still a great deal to be done. The publication conference is now considering the question of the size of the edition to be published. With this in mind, we are publishing in December Unity several pages taken from the "Unity Metaphysical Bible Dictionary." We shall be most interested in reading your opinion after you have carefully studied the pages in that issue of Unity magazine.

"The Vicarion" is the title of a novel just off the Unity press. Vicarion—which is a coined word, taken from "vicarious"—is pronounced vī kā′ rĭ ŭn.

A few copies of the old edition of "Christian Healing" in the cloth binding are still in our stock. Undoubtedly many of our readers will wish a copy of that edition before it is completely closed out. The old edition included the twelve auxiliary chapters (which have recently been put into another book, "Talks on Truth") instead of the question helps which are a part of the new edition. The old edition, in cloth binding, sells for $2 a copy. And remember, the supply is limited and this is your last opportunity to purchase, in one book, "Christian Healing" and the auxiliary chapters that now comprise "Talks on Truth."

This letter, which was received last January from a friend in Central America, tells something of the joy that you may find in giving Unity Christmas cards:

"I received three letters from friends shortly after Christmas, and each mentioned in glowing terms the card that I had sent him. These friends seemed to be especially attracted by the words—of course the cards and the words were from Unity. I am delighted to see that you have made forty new designs for this year."

December Wee Wisdom sees the beginning of a new serial for the kiddies. It is the story of Taé and Juan, two little Indian boys, and their interesting adventures on a visit to the land of the cliff dwellers. It is a story that the children will love. Do your little folk receive Wee Wisdom magazine regularly? If not, why don't you start their subscription now, so that they may enjoy this interesting new serial right from the start?

Unity teachers and healers are frequently asked, "What should I read and study, to get the most out of my Unity work?" Invariably our answer is, "Lessons in Truth." The class work is splendid; each of the Unity periodicals has an important place in your study; the books and booklets take up specific points that are much worthwhile, but the best help that we can suggest for you in correlation with your other work is a thorough study of "Lessons in Truth."

"Thanksgiving." One is never too young to learn the wisdom of giving thanks. Wee Wisdom magazine for November is full of this spirit of thanksgiving. It is put forth most attractively in a Thanksgiving story by Gardner Hunting entitled "Opportunity," and also in an attractively illustrated poem by Mary Caroline Merrick.

MERRY CHRISTMAS

Merry Christmas! The joy of those words circle the whole world, uniting us all in a closer bond of friendliness and good will.

Merry Christmas! Soon each will be saying it to every one else. And if you are not saying it to your neighbors and your friends, you will be missing the real "joy" spirit of Christmas.

Much of the "Merry Christmas" spirit is expressed on gay, cheery little Christmas cards—just the kind that Unity offers you for sale. Unity cards have the added advantage of inspiring sentiments written by Unity workers and they carry with them something of the joy and peace and faith of the Unity teachings.

Envelopes with brightly colored linings; engraved cards; forty new designs. Order now if you wish to be sure of getting your cards from Unity's splendid assortment.

Unity cards must be ordered in assortments of five. The smaller cards sell five for $.25 and the larger ones, five for $.50. No two cards in the assortment are alike.

ANOTHER IDEA FOR THE EARLY CHRISTMAS SHOPPER

Unity Calendars make ideal gifts both for the business persons and the housewives who seek efficiency and beauty in their surroundings.

The statements for this year's calendar were supplied by the Silent Unity workers. There is a different statement for each month, each one dealing with some phase of spiritual development.

The drawings for the 1927 Calendar are the work of Rick Fillmore, director of Unity's art department.

The type for the sentiments and the dates is large enough to be read across an average size room.

The price, only $.50 each, makes the calendars appropriate gifts for the many friends whom you may wish to remember.

And, by the way, when you are ordering, don't fail to order one for yourself—a nice, little Christmas surprise from you to you.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

HAVE YOU A BOY

who is growing up past the age when children's literature appeals to and holds him. Do you want something—do you sometimes feel desperately that you must have something—that you can put into that boy's hands that he will value and treasure and read and digest and make a part of his life?

Unity's New Magazine For Young People

is intended to be a genuine companion to boys and girls of high school age, to face their problems with them, to inspire them to high ideals and fine action, to show them the true values in life, to lead them to recognize Truth. It will deal straight from the shoulder, without fear or favor, and without gloves, with the questions that come up in young people's lives. It will not dodge issues; it will answer questions; it will help. It will entertain, too, for fiction will be one of its principal features—but it will be fiction with Truth in it—in every line of it.

The first issue of Youth will be for January, 1927, but it will be out in time for Christmas. It will make an ideal present for your son or your daughter, or for any other young person whom you know and for whose welfare you care—a year's subscription for $1.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

ARE YOU ACCEPTING ALL THAT IS OFFERED YOU FROM UNITY

Unity publishes eight regular periodicals. It will soon add a ninth one to its list. Each one of these periodicals has a different purpose, a different aim that governs the choosing of all the material that goes into it.

You may be a subscriber to only one of these publications and consequently may be missing many splendid things of a different nature which the other periodicals offer you.

Study the list below and then ask yourself the question: Are you accepting all that is offered you from Unity?

WEEKLY UNITY offers a terse discussion of metaphysical subjects, as relating to current matters; vegetarian diet; gleanings from the press; practical, homely problems handled from a Truth standpoint.

UNITY MAGAZINE, published monthly, gives a more comprehensive treatment, a more advanced study of things spiritual, a growth in understanding of advanced metaphysics, the practical application of the Christ teachings.

UNITY DAILY WORD contains a short metaphysical lesson for each day of the month to attune your mind to the Christ mind and to prepare you for the day's problems.

CHRISTIAN BUSINESS is a monthly periodical filled with practical and timely articles, from which business people are learning to adjust their affairs in accordance with the Master's teachings.

WEE WISDOM is our monthly magazine for the little folk. Beautifully illustrated poems and stories; Truth lessons that will give them the understanding that means future success—these features are perfectly balanced here.

YOUTH, the name chosen for the new Unity periodical for the young people of high school age, deals with the problems for the young people frankly and sincerely. January, 1927, is the date of its first issue.

UNITY HEALING AND PROSPERITY RECORDS contain the healing and prosperity thoughts for the current month, with their explanations spoken by Charles Fillmore.

UNITY SUNDAY SCHOOL LEAFLET makes the Sunday school lessons clear and interesting to the child.

UNITY LOCAL PROGRAM gives a complete program of the local activities, services, and classes at headquarters.

Subscription price of the Unity periodicals, except the Unity records, $1 a year. Records, $3 a year.

WHAT TO STUDY

"Lessons in Truth," "Christian Healing," and "Miscellaneous Writings" form a foundation for the study of Truth, a foundation without which no Truth library can be complete.

"Lessons in Truth," by H. Emilie Cady, is the text-book for beginners. It is used as the text in virtually all beginners' classes in Unity centers. However, its inexhaustible supply of inspiration and help gives it an appeal for all Unity students.

"Christian Healing," by Charles Fillmore, is especially well adapted to study by the student who has completed a study of "Lessons in Truth." It is a book on practical spiritual healing.

"Miscellaneous Writings," by H. Emilie Cady, is a collection of books and tracts, each chapter of which has proved its worth in the solution of everyday problems.

The prices are the same for each of these books: limp keratol, $3; cloth, $1.50; paper, $.75.

SILENT-70

This is the department of Unity that attends to the distribution of free literature. You who have been benefited by the study of Truth and who desire to help others to see the Light are invited to join Silent-70 and take up this work. Write to us for information.

We give the following testimonials:

Budapest, Hungary—I have often heard that you distribute your valuable books and leaflets in an extraordinarily generous fashion, yet my highest expectations were far surpassed by your gracious letter, and the parcels which brought me a rich harvest. I thank you very much for your generosity. May God repay you. What bliss to read, think about, and work for Unity. We are greatly indebted to you, but can repay you in only two ways: by putting the principle into execution, and by distributing these precious fruits among our brothers. The books and the magazines shall be incorporated in the Budapest Library, for the benefit of all who understand earth's most widespread language.—*H. P. E.*

A Prison—I wish to express my appreciation to Unity for the great pleasure and comfort that I have derived from reading Unity magazine. I now see that my trouble has been that I have lived too fast to think properly. When one lives too fast he misses the fine points in character building that go to make up the right type of man. Unity literature vividly puts before one's mind those fine points of Christian manhood; it brings him face to face with Truth; it shows him his errors. He himself must take advantage of his finding. I pray that through the power of God the good work of Unity will live forever, and will bring all men to realize the Truth.—*N. J. H.*

Philadelphia, Pa.—I wish to become a member of Silent-70. For many years I have talked about the work of Unity and have given out the literature to the sick in hospitals and in homes. All to whom I have given the literature were interested; it is such a comfort in times of bereavement. It was sent to me at such a time, and how it did comfort me and lift me up. I thanked God and the dear friend who sent it to me.—*Mrs. H. L. F., S-70 No. EX-7.*

THANKSGIVING DAY!

With grateful hearts our forebears set apart a certain day on which to give thanks for a plentiful harvest, for that which was to satisfy their physical needs. We commemorate this day each year with a bountiful feast for the physical man, filling the table with all the "goodies" of which our mothers can think.

Man needs sustenance for his body. His intellect, too, needs to be sustained, and this he satisfies with music, art, science, and literature. But most of all he is hungering and thirsting after righteousness, although he may not be aware that this desire is the cause of his restlessness. He needs to know how to appropriate the good(ies) of Spirit. It is only the "living bread" that will satisfy all of his cravings.

Let us show you how, through a conscientious and systematic study of the lessons of the Correspondence Course, to satisfy your hunger. One day in the year will not be sufficient for your rejoicing; every day will be one of praise and thanksgiving.

CORRESPONDENCE SCHOOL DEPT.

UNITY GOOD WORDS CLUB

Are you a member of the Unity Good Words Club? If so, then you know of the benefits to be derived from association with the Club. If you are not a member, and wish to join now, sign your name to the pledge below and mail it to Unity headquarters for enrollment. You will, without question, be delighted with the results of your application of the Good Words Club principles.

The pledge:

I believe in the power of the spoken word, and I realize that I am held accountable for even my lightest words. I also believe that there is power in united effort. Therefore I desire to become a member of Unity Good Words Club, that I may unite in helping others as well as myself to speak only good, true words.

I agree to guard my conversations against all negative words and to speak words of trust, faith, wisdom, goodness, truth, health, courage, cheer, purity, peace, prosperity, praise, joy, and good will. I will also abide by the rules of the Club.

Name .....

Address .....

City or town ..... State .....

Sign this pledge personally for enrollment.

WHERE UNITY PUBLICATIONS ARE SOLD

The publications of the Unity School of Christianity of Kansas City, Mo., contain concise and clear-cut discussions of the spiritual laws governing your being. When you understand these laws and rightly apply them, every department of your being will be benefited.

Are you interested in the science of life? Are you interested in getting hold of something that will give you a clearer and better outlook upon life and the problems involved in your own experience? If so, you will be interested in looking over the Unity publications. A complete line of Unity literature is carried in stock at the following addresses.

ALA, Birmingham—Mrs Moody Wray, 1109 12 Ct n
Mobile—Unity Class, 256 N Conception
ARK, Hot Springs—Steigler Bros, 520 Central
Little Rock—Unity Study Class, 805 Byrd
CALIF, Alameda—Home of Truth, 1300 Grand
Arcadia—Unity Class, 6th ave, r 2, box 94A
Atascadero—Mrs M A Kelly, box 293
Berkeley—Home of Truth, 2131 Hearst; Truth Cen, 2108 Shattuck
El Centro—Mary E Lewis, 782 Com'l
Escondido—Unity Study Club, Escondido hotel
Fresno—Home of Truth, 155 Blackstone; Emilie Wiesenberger, 105 N Van Ness
Glendale—Truth Cen, 109A Brand blvd
Hermosa Beach—Meta Lib, 614 Loma dr
Hollywood—Unity, 6683 Sunset blvd; Unity Cen, 7543 Norton; Unity Lib, 1030 N Western
Huntington Beach—Mrs J A Wood, 218 3d
Huntington Park—Unity Study Class, 3130 W 68th
Lamanda Park—Unity Truth Cen, 65 S Roosevelt
Long Beach—Unity Soc, 432 Locust; Meta Studio, 121 Chestnut
Los Angeles—Unity Cen, 2120 S Union; Unity Fellowship, 1932 W 7th; Unity Truth Cen, 233 S Bdwy, rm 432; Home of Truth, 1975 W Wash; Betty Crittenden, 3658 Ruth Ellen; Bullock's; W F Lane, 1975 Washington; Unity Angelus Studio, 233 S Bdwy, rm 424; Book Shop, 524 S Bdwy, 301 Bdwy arcade
Modesto—Unity Reading Rm, 1030 12th
Napa—Unity Cen, 1730 Oak
Oakland—Fruitvale Truth Cen, 2822 Fruitvale; Unity Truth Cen, 1450-B Alice; Mrs R A Townsend, 376 38th; Meta Lib, Odd Fellows bldg; Jessie Juliet Knox, 108 Echo; Ralph D Fulcher, 514 17th st; Study Class, 878 Wood; Unity Soc, 1608 Webster
Ocean Park—Pier Ave News Stand, 161 Pier
Osdick—Mrs D G Thomson
Pasadena—Unity Soc, 482 El Dorado; Brown Shop, 190 E Colo; Church of Truth, 333 Summit
Redlands—Unity Truth Cen, suite 9, Hubbard bldg
Redondo Beach—R T Hendricks, Hermosa and 10th
Richmond—Beulah W Tiller, 146 2d
Riverside—Truth Seekers' Church, 1263 Main
Sacramento—Unity Cen, 9th and K, rm 211 Hagelstein bldg
San Bernardino—Unity Truth Cen, Woman's Clubhouse
San Diego—Unity Soc, 412A; Home of Truth, 1515 Front; Meta Lib, 1023 7th
San Francisco—Unity Temple, 465 Post, Women's Club bldg; Meta Lib, 177 Post; Home of Truth, 1919 Sacramento; Calif Truth Cen, 68 Post; Mission Unity Cen, American hall, 20th and Capp; The Emporium
San Jose—Christian Assembly, 72 N 5th; Meta Cen, 31 Porter bldg
Santa Barbara—Truth Cen, 227 E Arrellaga
Santa Cruz—Universal Truth Cen, 303 Alta bldg; Meta Lib, 51 Church
Santa Monica—Unity Truth Cen, 528 Arizona
Sebastopol—Unity Truth Cen, Palmknolla, Petaluma
S Pasadena—Unity Cen, 903 Diamond
Springdale—Unity Study Class, 2010 Springdale
Stockton—George B Purinton, 45 W Park
Van Nuys—Unity Cen, r 1, box 1132
COLO, Colorado Springs—Home of Truth, 317 N Tejon
Denver—Unity Cen, 1042 E Colfax
Ft Collins—Gertrude H Tracy, 900 Elizabeth
Pueblo—Unity Truth Cen, 124 W 13th

DEL, Wilmington—Earl W Howe, 507 W 9th
D C, Takoma Park—Unity Study Class, 7499 Blair rd
Washington—Unity Soc, 1326 I, nw; Unity Truth Cen, 391 Fla, nw; Woodward and Lothrop, 10th and 11th, F and G; Gale Bkshop, 802 F, nw, rm 32
FLA, Daytona Beach—Unity Truth Cen, 104 N Penn dr, Seabreeze
Jacksonville—Unity Cen, Seneca hotel, Ocean and Duval
Miami—Pictorial Cen, 148 N E 1st ave
St Petersburg—Unity Cen, 646 5th ave s
Sarasota—Unity Truth Cen, 257 Curran
Tampa—Unity Cen, 1107 Marion; Henry C Parrott, 106 W Genesee; Mrs C H Wilson, Log House, R 1, Sulphur Springs, via Tampa
GA, Atlanta—Robert B Harrison, 413 Chamber of Commerce bldg
Waycross—Truth Cen, 1211 Burnet
HAWAII, Honolulu—Unity Cen, 347 Saratoga rd
IDAHO, Boise—Unity Truth Cen, 1009 Wash
Pocatello—Verna I Shupe, 337 N Hayes
ILL, Chicago—Unity Soc, 511 Capitol bldg, 159 N State; Unity Fellowship, 45 Auditorium, 431 S Wabash; Mrs F G Ritchie, 1712 Straus bldg, 310 S Mich; Life Institute, 2624 Wabash; Belle K Chapin, 1643 W Madison; Mrs Wilmot, 11749 Union, W Pullman; Unity Cen, 3506 S State; Unity Soc, 3316 Indiana; Edith Reynolds, 807 Lake View bldg, 116 S Michigan; Unity Study Club, 11442 Prairie
Chicago Heights—Unity Home of Truth, 1136 Emerald
Evanston—Unity Study Class, 1516 Simpson
Moline—Mrs Sara Bailey, 5312 6th
Peoria—Unity Cen, 800 Wheelock bldg
Springfield—Lawrence Cen Constructive Thinking, 327 E Lawrence
Waukegan—School of Prac Christianity, 118 E Washington
IND, Anderson—Truth Cen, 421 W 11th; Marie Morris' Community Home, 1607 Madison
Fort Wayne—First Church Div Science, 1210 Calhoun
Gary—M M Harrison Elston, 2134 Bdwy
Indianapolis—Unity Truth Cen, 417 Kresge bldg; Unity Library, 1144 N Missouri
Kokomo—Mrs Norman Simpson, 523 S Washington
Marion—Boston and Big Store
Muncie—Unity Class, 1215 S Jefferson
Vincennes—C S Miller, 316 Main
Wabash—Unity Class, 75 W Maple
IOWA, Cedar Rapids—Unity Cen, 1011 2d e
Davenport—School of Div Science, McCullough bldg
Des Moines—Truth Cen, 236 K P blk; Mrs D A Gross, 4338 Cottage
Oskaloosa—Kate Caldwell, 714 E High
Sioux City—Unity Truth Cen, 409 Ross
KANS, Arkansas City—Olive May Hill, 220 W Linden
Kansas City—Unity Cen, 309 Elks bldg
Wichita—Home of Universal Love, 1855 N Market; Unity Cen, 3859 E Douglas; Mrs Sarepta de Healea, 1638 S Main
KY, Louisville—Truth Cen, 315 Kentucky hotel; W K Stewart Co, 425 S 4th; Life Builders, 724 Kosair hotel
LA, New Orleans—P L Brothers, sr, 1207 Constantinople; Unity Cen, 1004 3d; Unity Society, 236 Walnut
Shreveport—Willa S Norwood, 1178 Louisiana
MAINE, Saco—World Helpers, Flagg Pond rd
MD, Baltimore—Rev W F Jones, 648 Cider Alley; Louis Dannettel, 1167 Carroll
Cumberland—Mrs Geo C Bischoff, 131 Cumberland
MASS, Boston—Unity Truth Cen, 142 Berkeley; Meta Club, 234 Boylston; Home of Truth, 111 Newbury; Old Corner Bkstore, 27 Bromfield
Lowell—Mrs Frank W Derby, 11 Cascade
Springfield—Unity Cen, 21 Besse Pl, rm 214
MICH, Battle Creek—Unity Class, 90 Highway
Detroit—Unity Cen, 3782 Woodward; Book Nook, 4650 Woodward; Mrs E H Burmester, 3419 Fisher
Flint—Edna D Cross, 1545 Illinois
Grand Rapids—Ida Bailey, 423 Coit rd, N Park; Herpolsheimer Co
Ionia—Lucia Vosper, E Main
Kalamazoo—School of Christianity, 211 W Dutton
Lansing—John Preston, 130 W Ionia
Saginaw—Unity Study Class, 1013 S 4th; Mrs Ina Childs, 712 Benjamin, w s
Traverse City—Hannah & Lay Merc Co, Front st
MINN, Duluth—Unity Truth Cen, 215 W 2d
Minneapolis—Unity Soc, 1760 Hennepin, apt 4; Unity Cen, 1108 Nicollet, 831 2d ave s; Psychology Club, 2744 4th st; Mrs Selma A Hall, 3000 E Lake
St Paul—Unity Truth Cen, 446A Wabasha; Meta Lib, 99 Garfield; Krenik Photo Studio, 770 Selby

MISS, GREENWOOD—R L Hataway, 807 S Main
MO, INDEPENDENCE—Unity Reading Rm, 310 N Liberty
JOPLIN—Mrs H E Millsap, 827 Wall
KANSAS CITY—Unity Lib, 913 Tracy; Unity Reading Rm, 1107 Waldheim bldg; Unity Cen, 220 Jewell bldg, Armour and Troost; Emery, Bird Thayer, book dept; Unity Cen (colored), 1705 E 19th
LEES SUMMIT—Unity Farm Study Class
ST JOSEPH—Unity Cen, 225 Kirkpatrick bldg
ST LOUIS—Soc of Prac Christianity, 3537 Crittenden; Unity Cen, Hotel Melbourne, Grand and Lindell; Truth Cen, 4030 Lindell; Mrs J C Appel, 2631 Russell
MONT, BUTTE—Keefe Bros, 25 Park; C Burgess
GLASCOW—Chas Gray Miller, 636 N 2d
NEBR, LINCOLN—Unity Soc, 1413 O
OMAHA—Meta Lib, 202 Aquila ct, 1615 Howard
NEV, LAS VEGAS—B M Bower, box 981
YERINGTON—Mrs C S Durand, box 67
N H, MANCHESTER—Home of Truth, 153 Concord
N J, ATLANTIC CITY—Truth Cen, 1113 Boardwalk, suite 6
EAST ORANGE—Divine Science, 7 Triangle bldg
HACKENSACK—Truth Cen, 360 State
MONTCLAIR—M Elizabeth Blackmore, 303 Claremont
MORRIS PLAINS—Mrs Julia M Woodcock, The Wee House, Franklyn pl
NEWARK—Unity Soc, Riviera hotel; Christine North Hansen, 346 Sanford; Mrs C H Stringer, 97 S 10th
PATERSON—Unity Truth Cen, 98 Bdwy
RAHWAY—Mrs Minnie Baker, 25 Whittier
N M, RATON—Mary Schleifer, 321 N 4th
N Y, BROOKLYN—Unity Soc, 130 Milton; Mrs Mary A Barnard, 173 Moore, apt A; Mary M Gorrie, 305 Ovington
BUFFALO—Unity Soc, Hotel Statler, rm 18, mezzanine floor; League for Larger Life, 152 Elmwood
NEW ROCHELLE—Unity Cen, 490 Main
NEW YORK—Unity Soc, 37 W 39th; Brentano's, 5th ave and 27th; Meta Bkshop, 500 5th ave; Divine Science Pub Co, 113 W 87; Unity Study Class, 2525 7th
PORT RICHMOND, STATEN I—Ellen Fanny Craig, 194 Merrill
ROCHESTER—Unity Home of Truth, 633 East; Scrantom's, Powers bldg
SCHENECTADY—Unity Cen, 1055 Park
SYRACUSE—Katherine Carter, 155 E Onondaga
UTICA—Home of Truth, 5 Hobart
WATERTOWN—Francis W Locke, 256 Coffeen
N D, DICKINSON—Knapp's
OHIO, AKRON—Unity Church of Truth, 283 S Main
CANTON—Ralph Young, 139 Cleveland, sw
CINCINNATI—Unity Cen, 28 E 6th; Divine Science Lib, 9 W 4th, rm 57; New Thought Temple Lib, 1216 Mercantile Lib bldg; Universal Truth Cen, 11 W McMicken; Unity Truth Cen, 705 Kenyon
CLEVELAND—First Church Div Science, 337 Truman bldg, 1030 Euclid; Unity Study Class, 11322 Ohlman; Christ Church, 1936 E 79th; Tucker School, 5012 Euclid; Unity Healing Cen, Carnegie hall, 1220 Huron rd; Mrs Mattie Herron, 8221 Quincy
COLUMBUS—Unity Truth Cen, Seneca hotel, Broad and Grand
DAYTON—Unity Study Class, 309 Lowe bldg
HAMILTON—Unity Temple, 117 Ross
MT VERNON—Katherine K Staunton, 15 N Mulberry
TOLEDO—Unity Cen, 233 Michigan; Tiedtke's news stand
YOUNGSTOWN—New Fellowship School, 305 Elm, apt 1
OKLA, BOLEY—Mrs Anna C Hughes, box 44
MUSKOGEE—Unity Truth Cen, 210½ W Broadway
OKLAHOMA CITY—Unity Cen, 305 Baltimore bldg
TULSA—Unity Reading Rm, 310 Haver bldg; A F St Clair, Densmore hotel; Mrs B M Wilson, 511 E Marshall
OREGON, MILL CITY—Jennie Christensen, box 169
PARK PLACE—Clara H Rosebraugh
PORTLAND—Meta Lib, 405 Yamhill; Tansing Book Co, 330 Morrison; Unity Cen, 167 Park
PA, BUTLER—Ethel C Turner, 426 N Washington
CHESTER—Mrs W T Lewis, Redley drive, Garden City
ERIE—Truth Cen, Reed house
PHILADELPHIA—Unity Cen, 236 S 13th; Chapel of Truth, 1507 Walnut; Angelus Temple, 261 S 15th; Dion Martinez, 5211 Greene
WILKES BARRE—Alice B Sadler, 57 Terrace
R I, PAWTUCKET—Ida M Syddal, 53 Lupine
PROVIDENCE—New Thought Cen, 72 Weybosset, rm 307; Mrs Bert Horton, 90 Ayrault

S C, AIKEN—Mrs Daisy Dore, 1305 Richland
TENN, CHATTANOOGA—Mrs Mary Owens, 501 School
MEMPHIS—Unity Cen, 13 Woman's bldg
NASHVILLE—Unity Cen, 615 Cotton State bldg
TEX, ABILENE—Hartin's Health School, 1022 1st st n
DALLAS—Unity Soc, 3607 Howell
EL PASO—Unity Cen, 305 E Franklin
FT WORTH—Unity Truth Cen, 505 Worth bldg
GALVESTON—Purdy's, 2217 Market
GREENVILLE—Collins Book Co, 2901 Lee
HOUSTON—Unity Meta Cen, 1 New Majestic bldg; Mrs Mattie E Ament, 1723 Congress; B H Smith, box 1502
MARSHALL—Bible Study Club, r 3, box 22
SAN ANTONIO—Unity Cen, 318 Maverick bldg, Houston
UTAH, SALT LAKE CITY—Gertrude Gnekow Mitchell, suite 143, Wilson hotel
WASH, BELLINGHAM—Harriet E Griffin, 1208 Broadway
CHEHALIS—Alice L Ruth, 876 Folsom
PASCO—Mrs Howard Thompson, 6th and B
SEATTLE—Unity Cen, 5000 Arcade bldg; Seattle Cen, 504 Home Savings bldg; Unity Soc, 1519 3d, rm 307; Raymer's Bkstore, 1330 1st; Raymer's, 1623 3d; Raymer's, 4207 University way; Bookmart, 622 Pike; Bookery, 4241 University way; Pearl Rosett Morrison, 1721 Minor
SPOKANE—Spokane Book Co, 44th and Ray; Meta Lib, 308 Norfolk bldg
TACOMA—Home of Truth, 932½ Bdwy; Raymer's, 1317 Pacific
YAKIMA—Church of Truth, 131 N 2d
WIS, MADISON—Unity Cen, 1812 Van Hise
MARINETTE—Mrs J H Pecar, 111 Water
MILWAUKEE—First Unity Cen, 130½ Oneida, rm 6
RACINE—Unity Cen, 105 Arcade bldg
WYO, CASPER—Unity Truth Cen, 510 E 15th
AUSTRALIA, ADELAIDE—New Thought Cen, 5 Darling bldg, Franklin
BRISBANE—Unity Truth Cen, Albert House, 2d flr
MELBOURNE—Good Will Cen, 145 Collins; Book Shop, rm 7, 6th flr, McEwan House, Little Collins
PERTH—Albert & Sons, 180 Murray
SYDNEY—Harmony Cen, 381 Pitt, Fayworth House; New Thought Cen, 149 Elizabeth
CANADA, CAMROSE, ALBERTA—Literature, Ltd
HUNTSVILLE, ONT—Mrs A O Trusler, box 362
MONTREAL—Edith Clapp, 2588 A Esplanade; Unity Cen, 18 Chomedy
MOOSE JAW, SASK—Unity Cen, 221 Hammond bldg
OTTAWA, ONT—Mary S Aitchison, 343½ Lisgar
REGINA, SASK—Unity Cen, 2d flr, Sask Co-op Creamery bldg
SASKATOON, SASK—Unity Study Class, 314 Canada bldg
TORONTO—Unity Cen, 7 College, 2
VANCOUVER, B C—Unity Church of Truth, 303 Hastings, w
VICTORIA, B C—Unity Cen, 600 Campbell bldg
WINNIPEG, MAN—Unity Cen, 333½ Portage, 7th flr; Truth Way Soc, 591 Warsaw
CUBA, CAMAGUEY—Mutual Help Study Cen, Reparto Noguerao 3-A
BANES, ORIENTE—Joseph L Ming, La Guira
ENGLAND, BELPER, DERBY—Rev W J Robson, 20 the Fleet
LIVERPOOL—Annie Fairbank, 136 Granby; Unity Cen, 125 Mt Pleasant
LONDON—L N Fowler & Co, 7 Imperial arcade, E C 4; The Rally, 28 Denmark W C 2; Order of the Golden Age, 155 Brompton rd, S W 3; Unity Cen, 39 Warrington Crescent, Maida Vale, W 9
WESTON SUPER MARE—Mrs Evangeline Holt, 70 Severn rd
MEXICO, MONTEREY, N L—M Alice Gordon, Calle de Washington, 230
SCOTLAND, GLASGOW—Unity Lib, 1558 Gt Western rd
S AFRICA, JOHANNESBURG—Fairview, Unity Book Depot, 66 Grace

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